THE HEAVENLY ACADEMIE:

OR THE HIGHEST SCHOOL,

VVhere alone is that highest Teaching, the Teaching *of the Heart*.

By FRANCIS ROUS.

Jam hic videte magnum sacramentum, fratres. Magisteria foris sunt, Adjutoria quædam sunt, & Admonitiones; Cathedram in Cœlo habet qui corda docet. Aug. Tract. 3. in 1. Joan.

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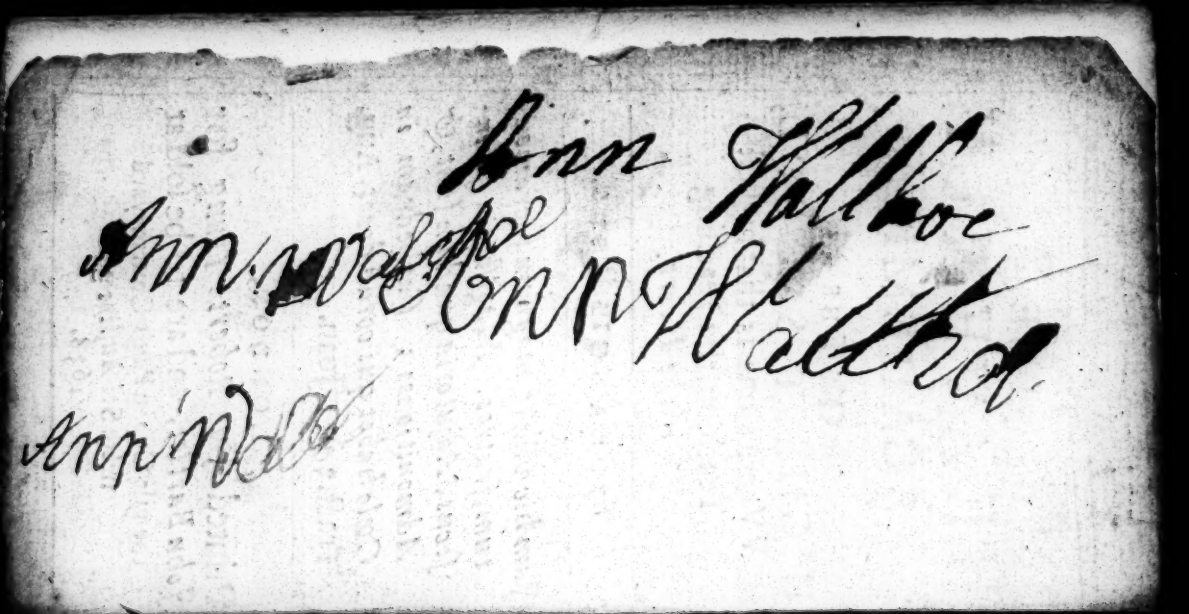

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TO THE RIGHT HONOURABLE, JOHN Lord ROBERTS, Baron of *Truco*, &c.

My Lord:

TO whom first as a Judge, & next as a Patron, should a worke present itselfe, that concernes both Universities, but to a person that hath knowledge of

a both:

both? For the lower, I thinke there are ſcarcely any, that have more profited in it, in no more time; a diligent and apprehenſive Learner, having met with an able & communicative Teacher. And for the higher, I thinke you know it well, becauſe you love it well. Not to goe farre for a proofe, the expreſſions of love, which you have beene pleaſed to ſhew me, did ariſe (as I beleeve) eſpecially from this root; becauſe you thought me to be of that Univerſitie. Now that for which another is loved,

ved, muſt needs be loved it ſelfe, and what is loved is knowne; for what we know not, we love not.

And in this love and knowledge, I deſire that your Lordſhip may ſtill increaſe, untill you come to the fountaine of knowledge, and the finall, full, and tranſcendent object of all created love. Towards this increaſe, if the following work may give ſome advancement, it ſhall adde much to the joy of him, who is to

Your Lordſhips (eſpecially ſpirituall) ſervice juſtly devoted,

F. Rous.

The Preface.

IT is the just saying of an Ancient, Prodere grata commemoratione decet scientiæ patrem; *It is comely to acknowledge with thankfulnesse, the Father of our knowledge. If this be justly due from man unto men, how much more due is it from man unto God? For though man be called the*

Gen. 4. 21. *father of those that are taught by him, yet God is the Father of those fathers; even a Teacher of those teachers: and therefore by our Saviours judgement deserves only the name of Father, in perfection and eminence. Those then that have God to be a Father of knowledge to them, should returne to this Father the praise and glorie of this knowledge. The heavenly gifts of God, when they move kindly and naturally, doe move like the Heavens, in a circular motion; returning to that place and point from which they began*

gan first to move; from God unto God. They come from him as graces, and returne to him in the shape of glorie.

Accordingly, having received a measure of grace from this heavenly Teacher, by which I am what I am, I could not but acknowledge it, and by this acknowledgement returne him glorie for grace. And because I desire also that others may have the like grace, that God also from others may have the like glorie, I testifie to others that which I have felt and seene. I have evidently seene and felt, that men are taught of God;

and so there is a third schoole for the Students of Divinitie. And as they passe from the Countrey-schoole to the Universitie, so should they yet mount higher to a third, even a Celestiall Academie. And certainly, as the second excels the first, so & much more doth the third excell the second.

Some perchance may answer with the Servant, Son, and Heire of the Great Elijah; Hold your peace, I know it already. Yet those that know it, will not envie that it be told to those that know it not. There are sons of the Prophets that must grow

grow up like young plants in the house of the Lord; and those have a time when they know it not, and this discourse may meet with that time. Yea there may be some Masters in Israel, into whose eares perchance it hath passed, but not entered into their hearts, that as a man must be borne, so hee must be taught from above. And if this naile be driven beyond hearing, into knowledge, experience, and taste, I hope no man will be sorrie for such a gaine. Besides, too true and common it is, that the naturall heart of man willingly lies downe

and takes up its reſt in the abilities of Nature; and fetcheth oracles from thence (the cauſe of ſo many errours, and differences the conſequences of errours) and therefore hath it need of ſuch goads to awake it, and to make it open the eye and eare to this heavenly Teacher.

It is moſt true, that thoſe who have not beene taught in this higher ſchoole of Grace, but onely in the lower of Nature, cannot well acknowledge that which they know not; this ſchoole being beſt learned, known, and acknowledged, by thoſe whom

whom it most teacheth. And those who have beene well taught there, doe well know, that Christians are herein better than their neighbors, even than the best of Pagans, because they are taught by God, the best, most transcendent, and infallible Teacher. The heavenly Teacher teacheth them both what and how to beleeve; he gives them his heavenly truths contained in his Word; and gives them withall an heavenly mind to discerne, beleeve, and receive them. And thus while a Christian holds his religion by an heavenly hand, &

both

both are given him by an heavenly Teacher: a Christians tenure of religion is far more noble, excellent, and assured than that of the Pagan. A Christian thus taught from above, beleeves and worships what he knowes, whereas the Pagan worships what hee knowes not; even that which he hath received only by the way of Nature, from naturall, deceived, and deceiving men: But the Christian hath a spirit from God in Christ Jesus (for if any man have not the spirit of Christ, he is not Christs) and this Spirit gives him a spi-

spiritual eye, which an Heathen hath not; and yet this eye alone, can truly and kindly discerne and see spirituall and heavenly truths. And for this spirituall eye, which the Christian hath from the Spirit of God, the Heathens and Mahometans may say among themselves of a Christian, as once an Heathen King said to his Heathen Subjects of Joseph: Can wee find such a man as this? a man in whom is the Spirit of God.

And that such Christians may abound, is the end of this work, which for ought I know

know, hath not beene over-wrought, nor thereby made superfluous and unseasonable for the present age. I
Socin. wish that fetching heavenly knowledge from carnall reason and humane wit, have not made it too seasonable. Yet to turn men back the more willingly from this counter-course, I have brought forth patternes of some, who have taught and professed a deniall of their own wits and reasons, though acute and excellent; and have (as it were) quenched their owne naturall lamps, that they might get them kindled above by the Father

of

of lights. Yea, thus did ſundry of them, even in thoſe times, when humane wit and reaſon had made too great a mixture with the myſteries of Divinitie. Yet then did God preſerve the ſovereigntie of his owne light in eminence and glorie, by the homage of theſe mens confeſſions, and ſubmiſſions to that light. And if ſuch high thoughts and imaginations (that commonly doe moſt exalt themſelves againſt the knowledge taught of God) doe thus ſubmit unto it, the lower ſhould not be high when the higher are low.

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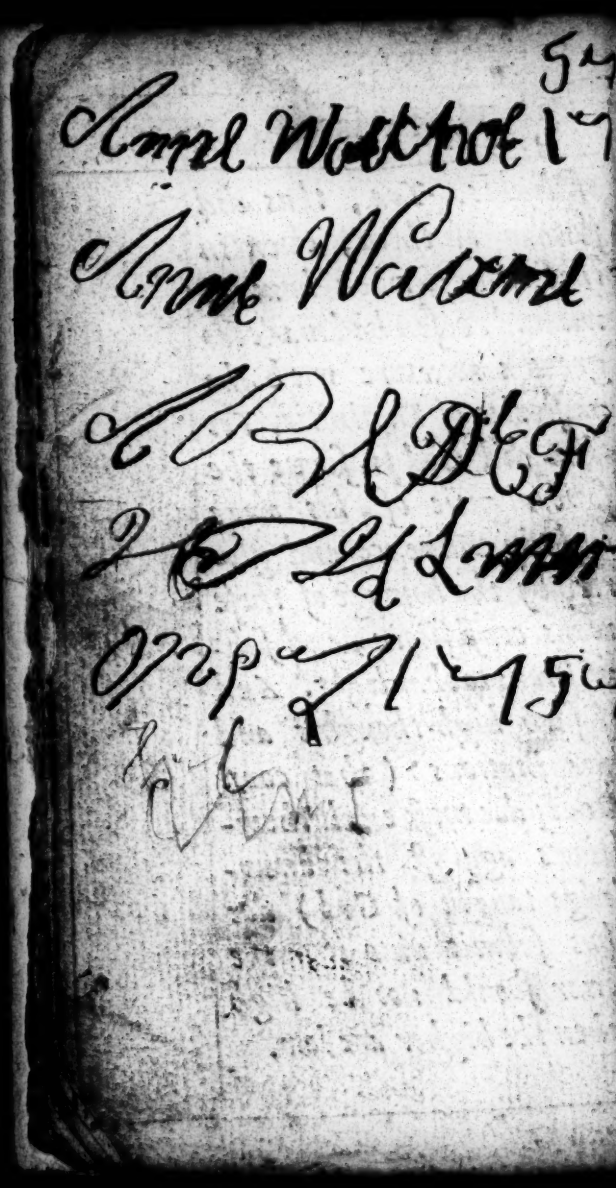

THE HEAVENLY ACADEMIE.

CHAP. I.

The great use and benefit of the lower Academies.

OUR Saviour Christ having made use of many old things of the Creation, to represent and insinuate many new things of the Regeneration, he infers a position

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Matth. 13.

tion from his practice; therefore everie Scribe which is instructed to the Kingdome of Heaven, is like unto a man that is an Housholder, which bringeth forth out of his treasure things both new and old.

Whosoever then would expresse the best character of an heavenly Scribe, from whence should hee rather take it, than from the best patterne, lively set forth by the best and highest Teacher, who was that which hee described, and described that which hee was? And whereas

our

our actions must be guided by rules, he doth justly draw rules from his owne actions.

Having then so absolute, both a Patterne and a Teacher, let us boldly frame the character of our heavenly Scribe, to the shape both of this chiefe Doctor, and of his Doctrine. Accordingly wee will commend to our Scribe things both new and old (but the old first, because they are first) and after him who is Truth, will lay downe this true position; That toward the making of a learned

Scribe,

Scribe, there is a great advantage to be gained by the gathering of old things into his treasurie. The Scribe that wil be learned, may be a gatherer of old things; and so let him be. Let him gather into his treasurie the things of Nature, yea gather a stock of them, and lay them up for his use, when he comes to the new. Let him know in a competent measure what is to be found abroad in the old Creation; yea, let him learne what is copied out of it by art and industrie, to serve him in the things of Regeneration.

tion: and if in this search he meet with the learning of the Ægyptians, he may carrie their jewels into his treasurie. Let an Heathen Logician or Philosopher, be his Gibeonite to cleave wood, and to draw water for his service in the Sanctuarie. Let the one divide, define, and order; and the other draw secrets from the depths of Nature, to serve the Lords servants in the Tabernacle. Let the precept and patternes of vertues, gathered from their doctrines and stories, serve for spurs and incentives to

grace,

grace, to goe beyond the effects of Nature; and for exprobrations when shee doth it not. And let the languages both of the Unbeleever, and Mis-beleever, serve for keyes to open to new men, those mysteries which the old men see not, neither doe open to themselves, though the keies be in their hands.

Such old things as these are earthly needles, that may draw in heavenly truths: They are earthly glasses, that may help our eyes to a clearer discerning of heavenly images: they may help to illustrate,

ſtrate, to inſinuate, to convince, and to gaine. By them the new man may be a Grecian to the Grecians, to gaine and convince the Grecians; and a Jew to the Jewes; to gaine or convince the Jewes; and all things to all men, to win ſome. And accordingly the moſt laborious Scholler of the greateſt Maſter, though ſometime rapt up into the heavenly Schoole, yet when hee is among the Jewes, he convinceth them by the Prophets received of the Jewes; and when he is at Athens among the Grecians,

Acts 26. 22.

ans, hee convinceth them also by their owne Prophets; even learned Heathens, by their Heathen Poet.

Acts 17. 28.

Lastly, this Scribe in the lower Academie, may improve the abilities of Nature, given him by the first and old creation. For these old things will grow by use and exercise, and likewise become excellent instruments in the new estate; there being no strength, use of understanding, memorie, & elocution, which they shall become new and new things shall be added to them.

And

And thus the Scribe having gained in the lower Academie a large provision of these old things, hee commends the use of that Academy, which furnished him and his treasurie with this provision: and himselfe is to be commended for one part of a perfect, and well instructed Scribe. And though there remaine yet a more excellent part, yet even to this part there wants not an excellencie, and consequently a great degree of praise and commendation.

Chap. II.

The neceſsitie and eminence of the Heavenly Academie. And firſt, in point of knowledge.

THe learned Scribe being thus furniſhed with old things in the lower Academie, it remaines that he adde [a] new things to the old, ſo to be perfectly inſtructed according to the character ſtamped by our Saviour. To get theſe new things

[a] Docens omnem hominem in omni ſapientia, tam externa, quam divina: veluti vir quidam fortis & ſtrenuus bellator ambidexter, per utramque eruditionem in adverſarios ſeſe armans, per utramque diſciplinam vincit reluctantes. *Greg. Nyſſ. in Baſil. fratris laudem.*

he

hee must ascend up, and get him into a new Academie; even to that Teacher of soules, whose chaire is in Heaven: for this higheſt Teacher both sheweth and giveth us many new things in this higheſt Academie. Among them wee will first take notice of a new knowledge, given by a new light and sight, created in the soule. For certainly, whatsoever wee may thinke of our skill and knowledge in other arts, gotten by the old and naturall understanding; yet if wee rest in

this old and naturall understanding, wee are still short of the true and kindly [b] knowledge of Divinitie. Divinitie is

[b] Unaquæque forma indita rebus creatis à Deo, habet efficaciam, respectu alicujus actus determinati, in quem potest secundùm suam proprietatem, ultra autem non potest nisi per aliquam formam superadditam, sicut aqua non potest calefacere nisi calefacta ab igne. Sic igitur intellectus humanus habet aliquam formam, scilicet ipsum intelligibile lumen, quod est de se sufficiens ad quædã intelligibilia cognoscenda, ad ea scilicet, quorum noticiam per sensibilia possumus devenire. Altiora verò intelligibilia intellectus humanus cognoscere non potest, nisi fortior lumine perficiatur (sicut lumine gratiæ vel prophetiæ) quod dicitur lumen Gratiæ, quantum est Naturæ superadditum. *Aquin. 1.2e. quæst.* 109. *A.* 1. Qui sine lumine supernaturali Scripturas se intelligere arbitratur, sine alis & pennis volare contendit. *Savanarola de Simplic. Vit. lib.* 5. Qui ad lectionem sacrarum Scripturarũ accedit sine lumine supernaturali, seipsum impediat, & irrideat; qui

legit

leget, & non intelliget, quod est frustra ter-
re tempus. Naturales enim scientiæ, per lu-
men naturale rationis, quod omnibus inest
intelligi possunt: At scientia divinitus in-
spirata, non nisi divino lumine poterit appre-
hendi. *Id. præm. Expos. 1. in Orat. Dominic.*
Docet Spiritus Sanctus, non externo clamor
vocis, sed interna inspiratione & illuminatio-
ne cordis; scribit enim Legem in corda nostra.
Igitur cum non alius Doctor & Rector Eccle-
siæ à Christo datus sit quam Spiritus San-
ctus, consequitur, quod hi soli vere docti sunt
qui Spiritum sanctum habent. *Ferus in*
Joan. 14. Mentem Sancto Spiritu non reple-
tam Deum videre non posse: nisi quis cum
prolixa Dei gratia intelligere cœperit dicta
& facta Prophetarum, nihil ei proderit, quo-
videatur voces eorum & opera proferre. *Just.*
Mart. Dial. cum Tryph. Acutum ingenium
non conducit ad melius & facilius creden-
dum fide divina —— Nam actus ejusmodi fi-
dei est supernaturalis etiam quoad substan-
tiam —— Noster intellectus non elicit ejus-
modi actū, nisi juxta quantitatē & proportio-
nem luminis infusi, *Gonz. in 1. Disp. 72. n. 12.*

supernaturall science, and
therefore a supernaturall

light is needfull to the right discerning of it. He that seeth the things of Divinitie onely with a naturall light, doth not see divine things in the true, but false shapes: for these things have one shape in themselves, and another in him that thus doth see them. The facultie by which wee will truly and kindly behold an object, must have a fitnesse and capacitie proper and agreeable to that object. There must be some kindred and proportion betweene them; and that which seeth, and that which

which is seene must be connaturall. Accordingly if we will discern colours, we use sight; if savours, smelling; if sounds, hearing. And for things of the second intention, to discerne them, we ascend above Sense unto Reason, and see them with our Understandings. And now proportionably if wee ascend higher to divine, heavenly, and spirituall mysteries, wee must have a divine, spirituall, and heavenly knowledge, whereby to discern them. For the [c] naturall under-

[c] Quandoquidem anima nostra intellectualibus operationibus ad intelligibilia movetur.

movetur, ſuperflui quidem ſunt ſenſibilium ſenſus; ſicut & intellectuales virtutes quando anima Deiformis facta, per unctionem ignoti, inacceſſibilis lucis lumini ſe immittit. *Dionyſ. Areop. de divin. nom. Lect. 9.* Intelligibiles virtutes noſtræ naturalis rationis ſuperfluunt, quando anima noſtra Deo conformata immittit ſe rebus divinis, non immiſſione oculorum corporalium, ſed immiſſione fidei; ſcilicet per hoc, quod divinum lumen ignotum & inacceſſibile ſeipſum nobis unit & communicat. *Aquin. in Areop. locum.* Omnis virtus creatæ naturæ habet terminos ſuos. Non enim potentia viſiva poteſt aliud cognoſcere quam lucem & colores; nec auditiva præter ſonos; nec intellectus noſter poteſt naturaliter aliud intelligere quam naturalia, & ea quæ per naturalia quoquo modo cognoſci poſſunt. Sicut ergo potentia viſiva, de ſonis nullum poteſt dare judicium, nec auditiva de coloribus, ita nec homo animalis, nec carnalis, qui caret lumine ſupernaturali, poteſt de ſpiritualibus certũ judicium dare—— Quia autem ſpiritualis habet lumen, quo ſupernaturalia cognoſcuntur, poteſt de eis rectè judicare. *Savanar. de ſimpl. vit. lib. 3. con. 6.*

ſtanding

ſtanding doth perceive them no better than the eare doth the reaſon of ſounds, or the noſe the reaſon of ſmels; and ſummarily, than the ſenſes do the things of the ſecond intention. Surely the eye hath not ſeene, nor hath the eare heard theſe heavenly things: that is, neither meere naturall ſeeing, nor meere naturall hearing, can give us the true knowledge of them. Yea, the heart of man, that is, the naturall reaſon of a naturall man, doth not rightly diſcern them. But to know the things of

1 Cor. 2.

Verſ. 14.

God, there must bee a mind given from God; even a spirituall mind to discerne spirituall things. If a learned Mathematician will teach a child the secrets of his skill, hee must not onely give him his rules, but his understanding. Now there is infinitely more odds between the great Teacher of Heaven and the most rationall man on earth, than betweene the most learned teacher on earth and the loweſt learner. Neither in this heavenly schoole, between the supreme Teacher and his earthly

earthly ſchollers, is onely a difference of degrees, which I call a difference of quantitie, but alſo a difference of qualitie. For ſithence the fall of man, the knowledge of man is growne carnall: his wiſdome is a fleſhly wiſdome, and his underſtanding is growne heterogeneall, and of a different nature and temper; yea, not onely different and ſtrange, but croſſe to the divine wiſedome and the myſteries thereof. Therefore the great Teacher of ſoules, ſeeing our need, according to that

need

need, gives his Learners and Disciples a d new and heavenly understanding, to discerne; and discerning to approve as most true and reall, divine and heavenly objects. With giving us the things of God, hee gives a spirit to discerne and savour the things given us of God: with the things of Christ, hee gives us the mind e of Christ. And

d omini discipulis. *Clem. Alex. Strom. lib. 2.* aput Christus est; per illum enim videmus, dimus, & loquimur. *Iren. lib. 5. cap. 17.* Nos spirituales sensum Christi habemus, id , participes facti sumus scientiæ Christi, per ceptionem Spiritus sancti; & ideo anima- homines, vel Pseudo-Apostoli, nos judica- non possunt, qui sensum Domini habemus, quem

quem illi ignorant. *Anſelm. in 1 Cor. 2.* A ſancto Spiritu procedens illuminatio, quem qui poſſident, poſſunt cum Paulo dicere, nos mentem Chriſti habemus. *Baſil. in Pſal. 48.*

now having gotten ſpirituall underſtandings, ſpirituall things appeare to us in their right ſhapes, & ſeeme ſuch as they are. And while to thoſe whoſe teaching doth not aſcend above the earthly Academie, ſpirituall things are things not ſeene, their inward as well as their outward eye not diſcerning them; to the ſpirituall man taught of God in the higher Academie, they are ſeene ſpiritually; and hee ſeeth not onely that they

they are, but what they are, and they are truly that which he seeth them to be.

Chap. III.

A second benefit of the Heavenly Academie. The attaining of heavenly things after they are knowne.

NEither is there onely a new knowledge given us in the heavenly schoole, by which we may truly and rightly see the things of God, but there is a new vertue infused to us, by wch we may receive

receive and enjoy them. If onely a light and ſight had beene given us, by which wee may clearely ſee and know the excellent things which God hath prepared, but had no power to receive them, our ſight & knowledge of them, might ſerve as a light, whereby to ſee their excellencie, and our owne miſerie. For then ſhould we only ſee an happineſſe, from which our ſelves are excluded. But God, rich in mercie, and who worketh his works from end to end, teacheth the will

to

to receive, as well as the understanding to see. He gives not onely an eye to behold, but a hand to receive celestiall riches. It is a poore and beggerly speculation, to know the richnesse of Mines, the preciousnesse of jewels, the value of pearles, and in the meane time, by having none of them, to suffer extremities of penurie and want. But our highest Teacher not only sheweth us the treasures of his Kingdome, but teacheth us to take them, and so maketh us truly and really rich. As they are

not

not in themſelves meere words, and bare imaginations, but [a] realities, enduring riches, true and ſolid ſubſtance, which the heavenly Teacher by a new light diſcovereth to us: ſo neither are they preſented to us as bare ſights, ſhewes, and ſpectacles, but they are really made ours, by his teaching of our wils and affections to apprehend and receive them. Chriſt Jeſus the precious Pearle of the Goſpel, in whom are hid al treaſures of bleſſednesſe, anoynting our eyes with his oyntments, appeares

[a] Prov. 3.14. Prov. 8. 18, 19. & verſ. 21. Ψ, Subſtantia permanens.

peares to us as the faireſt of men; and annoynting our hearts with his oyntments, fills our hearts with ſuch love of him, that we are drawne to run after him; and running after him, wee overtake him, and overtaking wee are married to him: And being married to him, Chriſt our Well-beloved is ours; and if Chriſt be ours, all things with him are ours alſo. In him we have bleſſings of the higheſt nature, and more immediately flowing into us from the Creator; remiſſion of ſins, peace with

with God, communion with God, conformitie to God, a ſpirituall ſonſhip, an inhabitation of the Spirit, an earneſt of an eternall inheritance, a joy unſpeakable and glorious, a power of godlineſſe, the hidden Manna, fore-taſts of bleſſedneſſe, the kiſſes of Chriſt Jeſus. Such invaluable treaſures, and glorious riches are taught us, & given us by teaching, when God is our Teacher, & we are taught of God. Whiles he calls on us without with his outward word, to open our mouths wide, hee calls, moves,

moves, and teacheth us within with his operative word, ſo to open them, that they are filled with theſe good things; yea with Himſelfe, who is Goodneſſe it ſelfe.

This is a leſſon which is onely taught in the heavenly ſchoole; For none can come to Chriſt, but hee whom the Father drawes by his heavenly teaching: if wee aſcend not up to the Heavenly Academie, and get up above the teaching of men, unto the teaching of God, our hearts will never thorowly learne this

leſſon

leſſon of happineſſe. The beſeneſſe and ſenſualitie of mans heart will lye downe below the due eſtimation, price, and love of theſe pearles; and not ſuffer it to open it ſelfe, though it be to a Saviour bringing bleſſednes with him. It will not give a meſſe of temporall profit, preferment, or pleaſure, for an heavenly birthright, and a glorious inheritance. It will account it the chiefe learning, to learne ſome new promotions, lands, and lordſhips: and no wonder, for it takes onely viſible things for

for realitie, though these be but temporall, and perish with the using; and though the things not seene are an enduring substance for all eternitie. But the schollers taught in the schoole of Christ, account it their chiefe learning to learne, and by learning to receive Christ with his blessings and blessednesse; whom the more they thus learne, the higher are they esteemed and placed by their Master, who is Truth it selfe, in the schoole of blessednesse.

CHAP.

Chap. IV.

A third benefit of the Heavenly Academie; knowing by tasting.

THere is yet another eminent, and transcendent learning given us by our heavenly Teacher in his higheſt ſchoole, and that is, a myſterious and ſecret, yet an aſſured, evident, and exceeding delectable knowledge, ariſing from experience and taſte. By the firſt teaching, we rightly ſaw the things of God preſented to us by God. By the

the second wee were taught to receive and possesse them. By the third, after we have tasted those heavenly things whereof we were possessed, from this taste there ariseth a new, but a true, lively, and experimentall knowledge of the things so tasted. And indeed this is a knowledge [a] which no

a Sicut mellis natura non adeò verbo persuaderi iis, qui minimè sunt experti, quantum in ipso gustu cognosci potest; sic nec cœlestis verbi suavitas clarè præceptis, aut doctrinis tradi poterit. Non enim nisi veritatis dogmata, penitus probantes propria experientia, Domini bonitatem deprehendere possumus. *Basil. in Psalm.* 33. Accipe quod sentitur, antequam discitur; nec per moras temporum longa agnitione colligitur, sed compendio gratiæ maturantis hauritur. *Cyprian. Epist.* 1. Non potest aliter affectio

affectio cognoſci, quàm experimentaliter, ab eo qui per eam afficitur; quam experimentalem affectionis cognitionem, non poteſt eam habens, in alterum verbis quibuſlibet infundere, niſi ſimiliter affectus ſit alter ille, Quoniam ſolus novit (prout in Apocalypſi ſcribitur) qui accipit. Propterea vocatur Manna abſconditum. Exemplis eſt perſpicuum, in illo qui novit dulcedinem mellis ſolùm per doctrinam, ſicut Medicus ſanus infirmitatis dolorem. Hæc autem dulcedo à guſtante, hic dolor ab ægrotante, aliter & longè plenius cognoſcuntur. *Gerſon. de medit. cordis, cap.* 4. Primitias Spiritus habentes, quid ſit hoc abſconditum Manna ignorare non poſſunt, quia hoc guſtando, potiùs quàm legendo vel audiendo, didicerunt. *Thom. Camp Ep.* 1.

art, eloquence, or expreſſion of man can teach us. For even in naturall fruits there are certain relliſhes, and, as I may call them, Idæa's and characters of taſtes, which nothing but

the taste it selfe can truly represent and shew unto us. The West-Indian Piney cannot be so expressed in words, even by him that hath tasted it, that he can deliver over the true shape and character of that taste to another that hath not tasted it. And yet have we other fruits, that by some kindred may seeme to counterfeit some lineaments of that taste. But no earthly things can in any degree give us the true taste of the heavenly; but the heavenly are left to be knowne by their owne taste.

taſte. The Scripture therefore uſeth earthly things, that by them wee may aſcend above them; and that not finding in earthly things what the heavenly things are, wee may aſcend up to the heavenly things themſelves, by taſting truly to know them. In one place we are told, That Chriſts love is pleaſanter than wine; and in another, That the Lawes of God are pleaſanter than honey: Here by the pleaſantneſſe of wine wee doe not learne the true ſhape of the pleaſure of Chriſts love:

for this is another kind of pleasure, than the pleasantnesse of wine: Neither in the sweetnesse of honey doe wee truly see the sweetnesse of Gods Law; for it is a different kind of sweetnes which the soule tasteth in the Law, and the body tasteth in honey. Yea, the verie Manna it selfe which was visible, doth not give the true taste of the hidden & invisible Manna; but it is still hidden, except it bee knowne by [b] tasting, as

b Gustate, inquit, & videte.

Profectò qui sacrosancta divinarum rerum disciplina initiantur, permagnificas ipsarum recognoscent gratias: & excellentissimam celsitudinem ac magnitudinem participatione

ne ſpeculantes, cœleſtia Divinitatis beneficia gratè laudabunt. *Dionyſ. Areop. Hier. Eccleſ. cap.* 3. Quare autem hoc nomen nemo ſcit niſi quiaccipit? Videlicet, quia nominis hujus ſcientiam, non alienum extrinſecus documentum, ſed proprium intrinſecus efficit experimentum. Inflati & tumidi ſciant, ut ſibi ſcire videntur, quantum volunt, ſive quantum poſſunt, hujus tamen nominis ſcientiam conſequi non poſſunt: Scriptũ eſt enim; Hæc cogitarunt, & erraverunt, excœcavit enim illos malitia illorum, & neſcierunt ſacramenta Dei. Nemo ergo ſcit dignitatem, ſive ingenuitatem nominis hujus, quo nominamur, vel ſumus filii Dei, quantumcunque ſciat, ſive buccis ſonantibus perſtrepat (ut ille Ariſtoteles, ſive omnes Ariſtotelici) relationem patris ad filium, ſive filii ad patrem, niſi quem ſpiritus adoptionis regenerando Filium Dei Patris effecerit, & ipſa regeneratione, ſcientem hujus rei, doctumque ſuo tactu perfecerit. *Rupert. in Apoc. cap.* 2.

the new name is not knowne, but by him that hath it. Therfore the joy of the Holy Ghoſt is in-

deed unſpeakable as well as glorious; becauſe hee that hath it cannot ſo expreſſe it, that another who hath not felt it, may learn and know it. There is a taſte in the grace and love of God, which no man can ſee but by taſting; and by taſting it may be ſeen. There is a peace of God, which paſſeth all underſtanding; which though the underſtanding of him that hath it doe not fully comprehend, yet it doth in ſome meaſure apprehend and know the ſweetneſſe of it by taſting it. But the true knowledge hereof

hereof cannot be delivered c over by the greatest Doctor on earth in picture and representation. Therefore the high and heavenly Teacher (by the Psalmist) first calls on us to taste, and after to see, even to get that sight and knowledge which is gotten onely by tasting. By

c Ea quæ in contemplatione sancti viri intuentur & gustant, nec scribi possunt. *Savanar. Proœm. Expos. 4. in orat. Dom.* Nunquā aliquis intelliget verba Apostolorum & Prophetarum, quantumcunque illa resonet exterius, si non imbiberit affectum scribentium. Neque enim aliter conceptus eorum verborum in animo generabit. *Gerson. de Theol. Myst.* Innumeræ sunt assertiones talium concordissimè dicentium Theologiam mysticam per experientiam intimam colligi, eam quoq; longè sublimiorem, & ultra quam dici valeat, jocundiorem, sapidiorem, & perspicaciorem existere supra cæteras cogitationes ab extrinseco venientes. *Id. ib.*

tasting the things themselves, God teacheth us to know what the things are; and the more wee know them, the more we shall love them; and the more wee love them, the more we shall taste them; and the more wee taste them, the more wee shall know them. And thus shal we run on in an [d] endlesse

d Et tradit prius mensuratam claritatem, posteà illis

sicut gustantibus lumen, & magis desiderantibus magis seipsum immittit, & abundanter superfulget, quoniam dilexerunt multum; & semper extendit ipsas ad anteriora. *Dionys. Areop. de Divin. Nom. Lect.* 4. Sic quædam circulatio attenditur, dum ex lumine crescit luminis desiderium, & ex desiderio aucto crescit lumen. Circulatio autem, secundùm suâ naturam, perpetua est; & sic semper divinum lumen extendit animas ad anteriora. *Aquin. in locum Areop.*

circle

circle of tasting, loving, and knowing, which growes still greater the more we round it.

Let it also be observed, that this knowledge thus taught of God, doth give such an assurance of understanding, concerning the things thus knowne, and doth so seale upon the soule the truth and excellencie of them, that all objections, trialls, and tentations, cannot blot out the stamp and character of this seale; but the soule will still answer, That against taste there is no dispute. And with

the Apoſtles; wee cannot but teſtifie what we have ſeene, and knowne by taſting.

There is yet another knowledge taught by God in his heavenly ſchoole, which though it ariſe not from the verie taſte of ſpirituall things, yet it ariſeth from the ſoule, having ſoundly taſted of Gods Spirit, and being thorowly affected with it. When the ſoule is inwardly bedewed, and (as it were) written upon by the Spirit, there will ariſe from this writing, and the vertue of this heavenly

venly dew, an unknowne kind of knowledge, which cannot be taught by man; yea e the man himselfe

e Attend in spiritu ali matri monio duo esse genera

pariendi: & ex hoc etiam diversas soboles sed non adversas; cum sanctæ matres aut prædicando animas, aut meditando intelligentia pariant spirituales. In hoc ultimo genere interdum exceditur, & secedituretiam à corporeis sensibus, ut sese non sentiat, qui verbum sentit. *Bern. in Cant. Serm.* 85. Affectus charitatis Deo indissolubiliter inhærens, & de vultu ejus omnia judicia sua colligens, ut agat vel disponat exterius, sicut voluntas Dei bona, & beneplacens, & perfecta dictat ei interius, &c. *Idem de Nat. & Dign. Amor. Divin. cap.* 8. Quanquam illi ipsi sancti aliquando inter disputandum aliter locuti sunt, sicut video omnibus accidisse, ut alii fiat dum verbis aut disputationibus intenti sunt, & alii dum affectibus & operibus. Illic dicunt aliter quàm affecti fuerunt ante; hic, aliter afficiuntur quam dixerunt ante. Ex affectu verò potiùs quàm ex sermone metiendi sunt homines, tam pii quàm impii. *Luther. de Serv. Arb. cap.* 53.

that

that knowes it, cannot teach it to himselfe before he knowes it; but rather knowes it first without himself, & then teacheth it to himselfe by this knowing it. The soule being steeped and affected by the Spirit, this affection doth eruct, deliver, and speake to the soul hidden truths, which before shee saw not, nor could see by the meere magisterie of man without, no not of her owne man within. Yea, this teaching of the affection is sometimes so pregnant and powerfull, that though

though the head being captivated by humane reaſon ſubject to errour, or by the prejudice of education, doe hold and maintaine an evill tenet, yet the heart ſhall even then, by the Spirit, endite a good matter, contrarie to that evill errour which the head maintaineth. And no wonder; for if by the firſt writing in the heart at the [f] creation (though now much blot-

[f] Ethnici non credendo credunt. *Tertull. de Carne Chriſti, cap.* 15. Magiſtra natura, anima diſcipula; quicquid aut illa edocuit, aut iſta perdidicit, à Deo traditum eſt, Magiſtro ſcilicet ipſius Magiſtræ. *Tertull. de Teſtim. Animæ, cap.* 5. Lucretius oblitus quid aſſereret, & quod dogma defenderet, hos verſus poſuit: Cedit item retrò de

de terra quod fuit ante In terram: ſed quod miſſum eſt ex ætheris oris, Id rurſus cœli fulgentia templa receptant. Quod ejus non erat dicere, qui perire animas cum corporibus diſſerebat. Sed victus eſt veritate, & imprudenti ratio vera ſurrepſit. *Lact. Inſtit. lib. 7. cap. 12.*

ted by the fall) yet there are ſtill ſome parcells of an inward teaching, contrarie to that which the head or wit of man, miſled by outward teaching, doth maintaine: Then much rather in the new-writing of Regeneration may be impreſſions of truths, which may breathe, break, and ſpeak out when the ſoule is ſtrongly heated, affected, and animated by the Spirit.

rit. And thus may arise up a new discoverie of truths not known before; yea, perchance contrarie to that which before was thought to bee knowne and accordingly beleeved. And these doctrines of the Spirit in our selves and others, should be carefully noted, and gathered into a treasurie, by all that receive the love of the truth. For even among those that erre, such truths being found, they are precious in themselves; and withall of undeniable authority against the [g] errors

g In omni fere controversia ab his ego provoco ad hos; sed ut illa mulier à Cæsare

à Cæsare dormiente ad Cæsarem experrectum——Illic veritatem oppugnare isti voluerunt: hîc, veritas voluit se ipsa defendere. *Episc. Mort. Apol. part. 1. Lect Cathol.* Cum in quibusdam improbant, quod in aliis approbant, in his accusantur, in illis contra se testimonium dicunt. *Aug. contr. Epist. Parmen. lib. 3. cap. 4.*

of those, by whom they were uttered. And indeed it may bee, the truths which some inwardly know and beleeve, may be imputed to them, rather than the errours wch they outwardly received, and doe outwardly, and in a kind of externall ignorance maintaine. But howsoever, verie precious they are whereſoever they are found; and verie

verie often oraculous Decisions and Resolutions; and may adde to the stock of knowledge in the lower schooles, who cannot give this knowledge, but may receive it from the higher. For indeed, not so much man doth teach this knowledge as God; who not onely teacheth man without man, but sometimes more than without him, because against him.

CHAP.

Chap. V.

A fourth benefit of the Heavenly Academie; Teaching to teach.

THere is yet a fourth excellence of the higheſt Academie, and it is this; That the Doctor of that Chaire teacheth men beſt to bee the beſt Teachers. And this being the ſcope of moſt of thoſe that ſtudy Divinitie in the lower Academies; for this ſhould they chiefly, though making uſe of the lower, paſſe up and aſcend to the higher: for

for the higher hath herein divers advantages above the lower.

Toward a generall discoverie hereof, wee may take notice, That Christ Jesus when hee ascended up on high, and received from his Father all power both in Heaven and earth, did undertake the building of his own Church. And for the perfecting of this holy building hee sent downe gifts unto men, by which they were made able and skilfull Builders. And no doubt these are the best & most able Teachers, whom Christ

Ephes. 4. 7, 8, 11, 12. 1 Cor. 3. 9, 10, &c.

Christ the great Lord of the building doth enable to teach, and to build by teaching. And indeed if Christ hath enabled that number, which hee hath deputed for this building, how can any man thinke that hee is a fit and kindly builder, except hee be of that [a] number whom

a Tremo potiùs quam dico, ne in immensam abyssũ abeat navicula, & desit spiritus. Da enim mihi navim vacuam, gubernatorem, nautas, funes, anchoras, omnia disposita, & nusquam esse spiritum venti, nonne tardat, omnis quantuscunque est apparat⁹, si desit operatio Spirit⁹? Ita fieri solet, licet sit sermonis ampla supellex, & mens profunda, & eloquentia, & intelligentia, & non adsit Spiritus sanct⁹, otiosa sunt omnia. *Chrys. de Spir. sanct.* In Theologicis veritatibus sciendis & colligendis, duo genera gratiarum per Christum agnoscere debemus: unum quidem quod per merita & gratiam ipsius habuerimus

buerimus principia nostræ fidei, ex quibus illas veritates colligeremus: alterum, quod ex illis recta ratiocinatione procedentes, mysteria nostræ fidei explicemus, & defendamus, & inde veritates Theologicas ad ædificationem Ecclesiæ probemus. Et hæc est gratia per Christum, de qua loquitur Paulus ad Ephes. 4. Dedit alios Pastores & Doctores. Hæc autem gratia dicitur à Paulo, donum prophetiæ, 1 Cor. 14. cum appellat Propheras eos qui mysteria interpretantur. *Vasquez* 1. 2æ. *Disp.* 188. *cap.* 2.

Christ hath thus enabled: The gifts which Christ gave, are those that should perfect the Saints, fulfill the worke of the Ministerie, and edifie the body of Christ. Wherefore the Giver of those gifts being gone up on high, let men also lift up their eyes on high for those

Ephes. 4. 12.

thoſe gifts. And as the Diſciples ſtayed in Hieruſalem, untill they were endued with the power of teaching from on high: ſo let men that ſtay in the lower Academie, in their ſtay, earneſtly ſeeke to receive a power from on high. Let them not wholly look downward, as if from thence they could receive the gifts that are given from above. Indeed looking downe, they may ſee the gifts that are come down upon others (though not upon themſelves) and they may pick up the crums

crums that fall from the tables of these Masters: and making up these into loaves, they may give them to the hungrie. But it must needs be confessed, that this is a lower kind of abilitie in teaching, seeing that which lends to this must needs be the higher; the borrower here also being a a servant, and therefore inferiour to the lender. And it seemes, that not so much these, as they that received those gifts from on high, doe build by these. But those that receive gifts from on high, either

either take not all at the second hand, but somewhat at the first; or if they make use of things formerly taught by the gifts of others, they doe (as it were) quicken and enlive them by their owne gift, and so send them forth newly animated by the same Spirit which spake them. Yea, by this Spirit they often make them not onely to live, but to grow to a greater measure of light or heat, by enlarging them unto more instruction, or kindling them unto a more incentive excitation.

But

But if we will yet take a more punctuall notice of the excellencies of this heavenly teaching of Teachers, wee may take a more particular survey of some eminent abilities given with the gifts of the highest Teacher.

A first is, a spirituall and divine alight, given

a Ut in Solis radiis, tenuiores, limpidioresque substantiæ primæ, influente luce replentur, sicque exuperantem lucem in subsequentes Solis vice transfundunt: ita non sine periculo divinis in rebus quibusque, se aliis Ducem præstare præsumit, qui non per omnia evaserit simillimus Deo, & ab inspiratione judicioque divino fuerit gubernator declaratus. *Dionys. Areop. Eccles. Hier. cap.* 3. Sanctis Doctoribus ea quæ in sacra pagina continentur occulta, primùm per divinam gratiam aperiuntur, quæ postmodùm sive per ipsos, sive per alios, populis manifestè prædicantur. *Richar. de*

Sancto Victore in Apoc. lib. 7. cap. 10. Et nunc & semper adhibendus sit Spiritus, per quem solùm Deus & intelligitur, & exponitur, & auditur. *Greg. Naz. Apol. Fug.*

commonly in an eminent and more than ordinarie measure, to those that are enabled and taught from above to bee spirituall Teachers. God who commanded light to shine out of darknesse, shines in their hearts, to give the light of the knowledge of the glorie of God in the face of Jesus Christ. They receive light, that they may turne others from darknesse to light, and shew them the way of peace, which

2 Cor. 4.6.

which by this light they have discovered. They have an *Urim* from on high; and a spirituall light and sight, by which they become eyes to the blind, and a light to them that sit in darknesse. The great Shepherd of soules, and Master of the highest schoole, doth not send out from his schoole the blind to guid the blind, that both may fall into the ditch, but hee makes shining & burning lights, that they which see them may not onely rejoyce in their light, but bee led by it to the enjoying of

the ſupreme & ſoveraigne light, in the viſion of whom is perfect bleſſednesse. And hee that hath this light hath the key of knowledge, by which he can open the myſteries of ſalvation, and diſcover the counſells of God, and ſee the mind of Chriſt, and find out wonders in Gods Law. He pierceth into the inward veine of the word, and (as it were) lets it bloud, and cauſeth to ſpring from it a floud of doctrine: whereas the ſame word to another that hath not this light, ſeemes like the Rocke whereof

whereof it was said; *Shall I fetch you water out of this Rock?*

And the [b] doctrine flowing from this light of the Spirit, is most fit for spirituall building; *spirituall things being fittest for spirituall, because most connatural; yea, because it flowes from an infused gift (in a spirituall sense) it may be said to be most

* 1 Cor. 2. 13.

b Multò nobilior est illa doctrina, quæ de sursùm ex divina influentia manat, quàm quæ laboriosè acquiritur humano ingenio. *Thom. Camp. de Imit. Christ. lib. 3. cap. 30.* *Item cap. 44.* Ego sum qui doceo hominem scientiam, & clariorem intelligentiam parvulis tribuo, quàm ab homine possit doceri. Cui ego loquor, citò sapiens erit, & multum in Spiritu proficiet —— Ego sum qui humilem in puncto elevo mentem, ut plures æternæ veritatis capiat rationes, quàm si decem annis studuisset in scholis.

c naturall; and becauſe moſt naturall, moſt effectuall.

Secondly, from this higher Academie comes that abilitie of teaching, which teacheth by doing. There is a teaching by word, and a teaching

c Qui gratiâ Dei & charitate plenus eſt, ſi verba ſua profert ab illa forma, id eſt, à gratia & charitate ſubminiſtrantur, dicitur loqui à Spiritu Dei, non artificialiter. Sed ſi careat gratiâ & charitate, & verba juſtorum in medium proferat, artificioſè dicitur potiùs loqui quàm ex Spiritu Dei. Item, ſi artifices poſſent ſua artificialia opera facere naturalia, non eſt dubium quod hoc facerent. Unde videmus quòd conantur abſcondere artem. —— Oratores & Poetæ, qui artem ſequuntur parum orando proſunt: ſimiliter Prædicatores qui arte utuntur, nullum fructum faciunt. Sed Apoſtoli & alii Prædicatores, qui verba protulerunt per Spiritum Dei, totum mundum converterunt. *Savanar. de Simp. vitæ, lib. 3. concl. 1, & 2.*

by

by conversation; and if this latter be required of women, much more of those men, who are the Teachers and Fishers of men. They that teach by word onely, seeme to build with one hand onely; they that teach by word and example, build with two hands; but they that teach by word, and destroy by example, doe build with one hand, and pull downe with the other. And certainly, if they destroy what they build, they are great trespassers, and fooliſh builders. St. *Paul* shewes 1 Pet. 3.1.

himselfe a wise Master-builder, while hee makes himselfe a patterne of his owne doctrine; and being a follower of Christ, calls upon his flock to follow him, as hee followes Christ. Hee calls upon them to do, not only what they have heard, but what they have seene in him: and see what followes such teaching, and such learning; The God of peace shall bee with you.

Phil. 4. 9.

And this teaching by patterne doth he deliver over to his spirituall posteritie; for he calls upon

Timothy

Timothy his ſon (and by him upon his ſons ſons, even all the ſons of *Timothy*) to bee a walking Word, and a viſible Doctrine; even a patterne of Beleevers, both in word and converſation. 1 Tim. 4. 12. 2 Tim. 2. 2.

True it is, that the people ſhould doe as the Teachers ſay, and not as they doe, when they ſay Chriſts ſpirituall words, and doe their owne carnall works. But ſuch is the corruption of fallen man-kind, both in ſight and affection, that in ſight it rather lookes on outwardly-viſible workes,

than inward, invisible, and spirituall words, and in affection it is more apt to follow carnall examples than heavenly rules. And this being a pestilence, wherewith man-kind is apt to bee infected to death, how fearefull is it to bring such a plague into a flock?

But on the contrarie, a holy life joyned to sound doctrine, is a continuall testimony and martyrdome of the doctrine. Such a life commends the doctrine to the beleefe and love of men. It perswadeth a possibilitie, and

sheweth

ſheweth a facilitie of doing it. What we ſee done, we thinke may be done, and when wee ſee a patterne before us, we doe it much the more eaſily and perfectly. Now that Teachers may bee ſuch patterns of light, inwardly burning, & outwardly ſhining, let them repaire to the Father of lights; who from this higher Academie, baptizeth with that fire which not onely kindleth light in the ſouls of his Meſſengers, but makes his Miniſters a flame of fire. And, if thus kindled from above, with

with holy *Barnabas*, they be good men, full of faith and the Holy Ghoſt, that which followed then, may bee hoped will follow now; Much people ſhal be added to the Lord.

Acts 11. 24.

Thirdly, the higheſt Schoole, and no other, teacheth the Art of Experimentall Divinitie, which being learned, doth give an excellence and Crowne to the abilitie of teaching. There is great oddes betweene an experienced, and a meerely-contemplative Captaine. And if the great Captaine of our ſalvation learned experi-

experimentall obedience by the things which hee suffered, and by his sufferings experimentally tasted and knowne, knowes how to take due notice, consideration, and compassion of those that suffer; how much advantage may we thinke is added to his Under-Captaines, by their experience in the Christian warfare? An heavenly Teacher, with St. *Paul*, having run the race of Christianitie, through honour and dishonour, through evill and good report; as unknown, & yet known; as

2 Cor. 6. 8, 9.

as dying, and yet living; as sorrowfull, and yet alwayes rejoycing; as having nothing, and yet possessing all things: such an one (I say) when he meets with soules in the like estates of honour, or dishonour, and the other differences incident to a Christians life, he can presently out of his owne experience draw forth lessons of direction, reproofe, or consolation: yea, out of his owne experience hee can almost fore-prophesie events, and fore-tell issues out of tentation. And indeed, as

2 Cor. 6. 8. 9.

in

in other ſtates of ſoule, ſo eſpecially in the caſe of a broken ſpirit, experimentall Teachers have an high & eminent advantage. For ſuch an one lookes back to his owne ſoule, and there reads the ſtorie of it imprinted by experience, and from thence tells the diſtreſſed ſoule, both the croſſe which ſhee endures, and the joy ſet before her. Hee talks with the troubled ſoule in her owne language, having thorowly learned it in this high ſchoole of experience: and when the grieved ſoule

ſoule doth but heare the Teacher ſpeaking this language, ſhe is received: yea, when ſhe heares him ſpeake ſo truely of the griefe, ſhee beleeves it is poſſible, and perchance likely, that there may bee truth in his comforts; yea, it is no ſmall comfort to the diſtreſſed ſoule, by ſuch infallible and evident deſcriptions, to find and heare one that hath beene in the like diſtreſſe wherin ſhee is now afflicted. For one of their greateſt terrours ariſeth hence, that none was ever in their caſe; and that

the

the Almightie hath singled them out from all the world, to be the verie marks of his arrowes. Besides, when these men bring consolations for tribulations, they bring sure and sound ones; for they bring everie one of them with a *Probatum*. They can name the man that was cured by them, and say with the Psalmist; This poore man cryed unto the Lord, and thus was heard, comforted, and healed. With St. *Paul*, they comfort others with the verie same consolations where-

with

with themselves have beene comforted of God. Thus this skill of experimentall Divinitie gives an advantage of knowledge, and not of knowledge onely, but of confidence to the Teacher; for he sayes what he knowes: and on the other side, it gives an advantage of trust and comfort to the hearer.

But the inexperienced man, when he comes to a soule set on the rack of a tortured conscience, and there uttering the fearefull expressions of a terrified mind; this distressed

soule

ſoule is a Barbarian to him, and he is a Barbarian to her. She ſpeakes what hee underſtands not, and he cannot ſpeake to her in a language which ſhe can comfortably underſtand. But this Teacher is often of the ſame opinion concerning this troubled ſoule, which Chriſts carnall kinſmen had concerning him; They ſent out to lay hold on him, ſaying; Hee is beſides himſelfe. And no wonder, for they never ſaw ſin in the true ugly ſhape of it; they were never upon mount Sinai, neither did they

Mark. 3.

they there heare the thunders and lightenings of the Law againſt ſin, and therefore they are not like *Moſes*, who did quake and tremble. Yea, this quaking and trembling is ſo ſtrange to them, that they aske with wonder of theſe amazed ſoules: Why did ye skip as Rams, and tremble as little Lambs? To whom it may bee anſwered: It was at the preſence of God on Sinai.

Againe, on the other ſide, when the time is come, wherein God calls out; Comfort yee, com-

fort

fort yee my people: there is no balme in their Gilead, there is no oyle of joy in their lamps: hey have not had the fore-going tribulations, nor the following consolations: Therefore if they would give consolations, hey must bee borrowed ones (like the axe of the he young Prophet) and ot the verie same by which themselves have eene comforted of God. ea, commonly for want f experience, they know ot the Crisis of a soule, or when the soule is vp- n a turne, and is come to

the

the season of receiving
consolation. They know
not the houre of our Sa-
viour, when hee is ready
to turne the water of tea
into the wine of consola-
tion. And therefore such
an one often misplaceth
his spirituall physick, and
gives reflorratives to a
soule not thorowly purg-
ged from the love of sin,
or while the fit is upon
the soule; when it were
more fit to weepe with
them that either doe, or
should weepe; and by
that agreement in weep-
ing, to draw the mour-
ning soule to a second
agre

agreement, even to rejoyce with him that rejoyceth. For this is the wisedome of a Teacher, experimentally taught from above; and this wisedome is justified, and in high estimation with all her children.

Fourthly, from the heavenly schoole descends a mightie, active, and maine advancement of teaching, and that is, a forge, or naturall affection, given to a Teacher. There is a gift of love infused by God into the heart of a Teacher, by which hee is taught of God

God to love his Flock; and this love inflameth, constraineth, and teacheth him to teach. In St. *Paul* we see deep impressions, and powerfull expressions of this love: yea, we see him as a man all on fire with this love; so that for the love of soules, wearinesse and watching, hunger and thirst, cold and nakednes, perils and persecutions, are all but as stubble in his way; and the fire of love, wch hath eaten him up, consumes them also, and turnes them into nothing. He feeds his sheep

2 Cor. 11. 23, &c.

some

ſometimes at his owne coſts, and with an holy ſymony buyes the work of his owne miniſterie, and ſtraines for an argument to approve it. For whereas hee might call himſelfe a Labourer, and ſo might plead for the wages due to his worke, hee calls himſelfe a Father, that thence hee may fetch a reaſon of providing for his children. Yea, he doth not expreſſe his love onely under this title of a Father, (though that character being well ſtamped on a Paſtor, with the affections belonging

2 Cor. 12. 14.

to it, would make him actively and induſtriouſly carefull for the good of the flock) but he deſcends into the lowneſſe, and (as it were) the fondneſſe of a Nurſe: He ſoftly handles and dandles, as a Nurſe her children, and ſpeakes halfe-words, low doctrines to them, when he ſees they are not gone beyond milk, nor come to the digeſtion of ſtronger meat. Yea, hee is ſo fervently affectionate to them, that hee is willing to have imparted to them, not the Goſpel of God onely, but his owne

Cor. 3. 2. Hebr. 5. 1, 12. Theſſ. 2. 8.

foule.

ſoule. And hee addes the reaſon; Becauſe they were deare unto him. Hence we learn, That it is the dearneſſe of the flock, which is the maine ſpring that ſets all on working. This is it which imparts the Goſpel willingly, and not for conſtraint and lucre: This is it that makes a Teacher inſtant in ſeaſon, and out of ſeaſon: Briefly this is it which makes him with pleaſure to undergoe all labours, even from the watching of one houre, to the imparting of his ſoule or life. So that if you exhort

a Paſtor to viſit the ſick, you exhort him but to one dutie; if you incite him alſo to comfort the weake-hearted, you invite him but to two; but if you could give him love, you give him a Spring and Incentive, that would move him to theſe, and all other good duties. And this love is taught by the higheſt Teacher: for hee is Love in the Fountaine, and all Love beſides himſelfe, is a ſtreame of this Fountaine.

But on the other ſide, where this Love is wanting,

ting; duties are not done at all, or they are done by pieces and ſtarts; or they are done dully and coldly, and the doers of them are like the wheeles of *Pharaohs* chariots in the the red ſea, they move verie heavily. The fire of love is out, by which being enflamed themſelves, they ſhould impart heat unto others; and the zeale is wanting, by which they ſhould provoke many. They have not in them the affections of Fathers, and therefore their flocks appeare to them in the ſhape of

baſtards, and not of ſons. Accordingly they often ſet them out, as ſome doe their baſe children to wanderers, and ſuch as will take them beſt cheap: or if they give them any food, their hearts goe not with it, neither doe they care whether it doe them good, or they doe grow and proſper by it. And though perchance one of theſe may act the part of a Lover, yet commonly it will ſhew like an artificiall Scene; that only being for the moſt part proportionable, durable, and ſerious, which is naturall. There-

Therefore take such an one as *Timothy*, that naturally (and not artificially) cares for the Church, and there is no artificiall man that is like minded to him: for he takes care not only for some pieces, but for the whole estate of the Church. And hee works not pieces of Gods worke, but the whole work of the Lord; yea, hee works it, as St. *Paul* did; and how hee did it, wee have seene before. And if you will see the root of it, looke into his inside, and there you shall see the bowells of

Phil. 2. 19, 20.

1 Cor. 16. 10.

Phil. 1. 3.

Phil. 1. 8. Christ Jesus. The bowells of Christ Jesus, that often would have gathered Jerusalem, as a hen gathereth her chicken: the bowells of Christ Jesus, that accounted the gaine of soules to be his meat and drink: the bowells of Christ Jesus, that have in them the greatest love to the flocke: for greater love hath no man, than he that layeth down his life for his flocke. These bowells are in St. *Paul:* and therefore no wonder, if having received the bowells of Christ, by the spirit of Christ,

Christ, hee walke in the steps of Christ, while he walketh by the same spirit of Christ.

Behold then here the most excellent way, even the way of love, which teacheth the Teacher, & directs him into all the wayes of profiting his flock. And this teaching love is it selfe taught by the highest Teacher, whose name, and nature, & verie being is love; and by whom men are taught to love one another; He it was, that did put an earnest care of the Church into the heart of *Titus*; &

1 Joh. 4. 16.

1 Thess. 4. 9.

2 Cor. 8. 16. 2 Cor. 7. 15.

therefore hee it was also, that did put the bowells of love into him, from which issued this care. And if thou hast the same bowells, thy flocke will be thy children, and thou wilt be a father to them: in their reigning, thou shalt reigne; they will be thy joy and thy crowne now, and thy great rejoycing hereafter in the day of the Lord Jesus. Thou shalt come to him, and say; Behold, I and the children whom thou hast given me. And hee shall say to thee; Well done, good and faithfull servant,

vant, because thou hast fed, and loved these my lambs, thou hast loved me; and because thou hast gained many, rule thou over many Cities.

Chap. VI.

Wayes and meanes of admittance into the heavenly Academie, and taking degrees in it.

BY that which hath been said it appeares, that there is a higher Academie as well as a lower; and that the higher hath some excellencies above the lower. True it is,

is, that though there be a difference, yet there must not necessarily follow a division: yea, much rather there should follow a conjunction; and hee that is in the lower, should strive to bee in both at once. And indeed this is a maine businesse of this worke, to conjoyne things which God hath not separated; and not to diminish, but to advance the lower, by lifting it up to the higher.

Now to ascend from the lower to the higher, there are certaine staires and steps, by which men usually

usually goe up, and become Disciples and Pupills of the heavenly Teacher. A first step is that which should ever bee first in intention, though last in affecution; A right end. When wee come to God to bee taught, we must propose an end worthy of God; And surely none but God is an end worthy of God. A most perverse and base disorder it were, to make man the end of God; and much more confused and disorderly were it, to make God to serve man, in his service of some base lust:

luſt: for then may he not only ſay, Thou haſt made me to ſerve with thy ſins; but, thou haſt made me to ſerve thy ſins. Thou putteſt God below thy ſins, and putteſt thy ſins to be thy gods. And how canſt thou expect that God ſhould by his teaching give thee an excellence above others, when thou by his owne gifts doeſt intend to put, either his creature which hee hath made, or ſin which hee made not, above him; and him infinitely below himſelfe. Wherefore let not ambition make a worldly

[a] worldly pomp (which thou haſt renounced in thy Baptiſme) nor the pride of life, and outward preferment, thy end; but account and propoſe God himſelfe before thee, as thy higheſt preferment, exceeding great reward, and all-ſufficient end. Neither make earth the end of Heaven, nor put the god Mammon in the place of the true God, neither ſeeke the gifts of his Spirit, that thou mayeſt make money of them. This is a right, and withall a moſt baſe ſymony, and therefore prepare

[a] Non cogito in Eccleſiaſticis honoribus ventoſa tempora tranſigere; ſed cogito me Principi Paſtorum omnium rationem de commiſſis ovibus redditurum. *Aug. Epiſt.* 203.

pare thy ſelfe to receive the anſwer which was made unto *Simon* thy father; Thou art in the gall of bitterneſſe, and bond of iniquitie; and thou art verie unfit for a part and fellowſhip among the Diſciples of the heavenly Teacher. Know that this high Academie is not a place for Prentices, therein to learn a trade and occupation for worldly gaine; but the Teacher being the King of Heaven, hee teacheth his Schollers to be Kings; even firſt to ſeek, and at laſt to attaine an heavenly

heavenly Kingdom. And earthly things are promised to be given as attendants upon this heavenly Kingdome. Therefore as as the Heaven is high above the earth, so let it be in thy thought and intention: make God thy end, who makes Heaven by his presence to be Heaven. Desire his gifts, to glorifie the Giver by thē here, and to be glorified by him hereafter eternally in his heavenly Kingdom. But if thou make earth thy heaven, and this world thy god; this false heaven, and false god after

ter a while will forſake thee, and the true Heaven, and true GOD, whom thou haſt deſpiſed, will not receive thee. In the meane time expect no gift from God, except ſuch as the Quailes, which perchance may bring ſome food to thy luſt, but leanneſſe and judgement to thy ſoule. If with *Balaam*, thou lookeſt out for prophecies, that by them thou mightſt gaine the wages of unrighteouſneſſe, though thou fall into a trance, and art enlightened, to make others ſee by thy light; yet thou

thou thy ſelfe art ſtill a child of darkneſſe, and by thy light encreaſeſt thy owne ſtripes; and being in the way of *Balaam*, art likely to come to his wayes end, even a death among the unrighteous.

Yea, ſeeke not the gifts themſelves for themſelves, neither make them their owne end. It is a pleaſant thing for the eye of the body to behold the light of the Sun; but to behold a ſpirituall light, which ſhineth from the higheſt light, is farre more pleaſant to a ſpirit: yet muſt a reaſonable ſpirit

rit know, that to behold the higheſt Spirit himſelfe, is the higheſt pleaſure; and therefore theſe lower gifts of the Spirit are far more valuable, for ſhewing us by their light the way to the ſight of the higheſt Spirit, than for the light it ſelfe by which they ſhew it.

Wherefore it remaines ſtill, that God be propoſed as the end of his gifts, whereof hee is the beginning. God was his owne end in the giving of them, and it is both thy dutie, wiſedome, and benefit, to have the ſame end which he

he hath. If thou joyne with God in his end, it is moſt likely he will joyne with thee in the meanes, and in the increaſe of them toward his owne end. For God will not be wanting to his owne end, which were to bee wanting to himſelfe. Therefore enlarge thy ſelfe as much as thou canſt, in this intention of making God thy end, wherein the more thou increaſeſt, the more it is likely he will increaſe his teaching of thee, and the degrees of his gifts in thee. And according to thy

thy degrees of grace, ſhall be thy degrees in glorie: as thou haſt ſought him much in the gifts of his grace, ſo by them ſhalt thou find him much here, and much enjoy him hereafter in glorie.

Chap. VII.

A ſecond ſtep: Deniall of mans wit and wiſedome.

He that will aſcend up to the heavenly Schoole, there to bee taught of God, muſt leave mans carnall wit and wiſedome behind him, as *Abraham* left his Aſſes at the

the foot of the mount. The wisedome of man, saith St. *Paul*, is foolishnesse before God; and the naturall man discerneth not the things of God: therefore if thou endevoureſt by thy naturall wit to discerne the things of God, thy labor is employed rather not to discerne them: thou mayeſt perchance conceive, and after perceive, bastard, mis-begotten, and falſe ſhapes of them; but the things themſelves, in their true ſhapes, thou doeſt not ſee and perceive. The carnall

nall wit ſeeth the ſhapes which it ſelfe puts upon ſpirituall things, and not what they themſelves do beare, and indeed appeare in, to a ſpirituall eye. And ſurely if mans wit ſee, and by ſeeing teach it ſelfe truly the things of God, what need were there of an heavenly Teacher? But becauſe thou art naturally blind to the things of God, and they are onely ſpiritually to bee diſcerned, therefore muſt thou goe up to a ſpirit, to give thee a ſpirituall eye-ſight, that ſo thou mayeſt ſpiritually diſcerne

discerne them. And when thou goest up, to get a spirituall mind of the great Father of Spirits, remember to put off thy carnall wit and wisdome, which must be stript off before thou canst put on the other. The keeping of thy naturall and carnall wit, is the keeping of thy folly; and this folly will cast her owne colour on the things of God, and make them seeme folly to thee, or onely wise in that colour which that casts upon them. And this is a reason why the greatest wits doe stumble

so often at the wisedome of God, upon which they behold the shape of folly, of their owne setting on; and why they fall into errours, thinking to mend Gods wisedome by their wits; and why themselves, though professing themselves wise, yet remaine fooles; even because they think and professe themselves to be wise. While they think their owne wits to be fit instruments for the discerning of Gods wisedome, they not finding his wisedome to be wisedome by their wits, they censure

censure it to bee folly; and therefore goe about to correct it, which is indeed to pervert it. In the meane time it is the greatest folly, which puts the shape and tide of folly upon the greatest wisedome, and goes about to amend wisedome with folly. And thus are these wise men taken in their owne wisedome; for their owne wisedome becomes a snare to them, and makes them first, and after takes them as fooles. Yea, miserie and folly are met together in them, and that in a highest degree,

while they see not, but censure and reject the most wise mysteries of God, which offer and present to them salvation, and eternall felicitie.

Therefore let the heavenly Scholler put off his owne earthly and carnall wisedome, and goe up to God for a new Principle, even a new mind, by which hee may truly see and know the things of God. The new world of Divinitie must be begun in a man, as God began the old world, it must have nothing for a foundation; and when man

is

is nothing in himselfe, then God will begin to create, and make him something. This is that which St. *Paul* saith: Let him bee a foole, that hee may be wise. For indeed, that which thou thinkest to be thy wisedome, thou must put off, and make it vanish into nothing, being a foole in regard of that wisedome; and so thou shalt be made wise in the true wisedome. But this is not perfected at once. Therefore, as at thy first entrance into the heavenly Academie, thou must begin a deniall, and annihilation

hilation of thy owne wit and wisedome, so after thou art entred, thou must strive to continue and increase this deniall: for though thou doe in will and purpose put it off, and deny it wholly at first; yet in act it is not wholly put off, it being part of the remaining body of sin, which hangeth so fast on, that it cannot wholly bee put off, untill man be dissolved. But thou must strive to get ground of it while thou livest; and the greater thy naturall wit is, the more must thou strive. For the greater it is,

is, the more apt will it be to see reasons by it selfe, and without Gods teaching, which will fall out too often to bee reasons against Gods reasons, and wit against Gods wisedome. And the admission of humane wit, against Gods wisedome, by some great wits, (that perchance first in purpose or profession submitted to the wisedome of God) hath beene the cause of many dangerous errours in the Church. I say, A mixture of mans wit with the Divine Word, hath bred Mules in Divinitie,

even confused, foolish, and mishapen errours. But let the learner in this high Academie lay aside his own sight, which is blindnesse, and get from his Teacher that eye-salve, which may give him spirituall discerning. Let him keep his wit in a perpetuall captivitie, and passivenesse to the Spirit of God; and beware that by no meanes hee make that portion of Spirit which is in him, to suffer under the activitie of his owne carnall wit. But having received an eye from God, let him see

Gods

Gods matters with Gods eye, and so shall hee keep himselfe safe from error, and shall bee led into the truth. For a mind given of God, doth approve onely the truth of God. And though in this life of imperfection, no man have so much spirituall light, as to discerne all truth; yet the spirituall light, which every spirituall man that is taught of God receiveth, is sufficient for the discoverie, or discerning of so much truth, as may lead him like a streame to the Ocean and fulnesse of truth

and blessednesse. And for a preparation toward this fulnesse, let him work out, and endevour to perfect his owne emptinesse: for the more degrees hee gaines of this emptinesse, the more degrees shall he receive of Gods fulnesse; even of his teaching grace here, and his crowning grace for ever hereafter.

Chap. VIII.

A third step: Conformitie to God.

Likenesse drawes love, and love causeth a communi-

communication of counsells: yea, love it selfe is a likenesse to him who is Love, and thus love from love drawes a partaking of secrets: when the heart and wayes of man are agreeable to Gods heart, then the heart of God is (as it were) great with that affection which longs to communicate. Shall I hide the thing that I doe from *Abraham* (saith the Lord) seeing *Abraham* both keepes the wayes of the Lord, and will teach his children to keep it? The Psalmist also professeth, that hee got many degrees

a In quantum ad puritatem conscientiæ pervenit, quantumcunque voluntatem suam mortificando animæ conjunxit, seque vnũ cum Deo fecit, in tantum spiritualia cognoscit, & Dei voluntatem intelligit. *Rich. de Sanct. Vict. in Cantic. cap. 7.*

degrees of wisedome, by his walking with God in the Lawes of God, even by the conformitie of his heart and wayes to the heart and will of God. Thereby (saith hee) I am wiser than mine enemies, wiser than old men; yea, wiser than my Teachers. No doubt he had obtained his prayer of God; Lighten mine eyes, and I shall see wonderfull things in thy Law.

And as likenesse is it selfe a reason, that moves God to be thy Teacher, so it carries with it a second reason: Where is likenesse

likeneſſe and conformitie to God, there is alſo a covenant with God: where the Law of God is ſo written in the heart, that by this writing the heart is framed according to Gods heart, there is covenant betweene God that wrote this Law, and him in in whom it is written. God is his [b] Father and Teacher, and he is Gods Son and Diſciple. Hee ſaith plainly, thou art his ſon, and hee ſaith truely,

Jerem. 31. 33, 34.

b Pater vos non docuit, quo modo poteſtis me agnoſcere? omnes regni illius homines docibiles Dei erunt, non ab hominibus audient; Et ſi ab hominibus audiunt, tamen quod intelligunt, intus datur, intus coruſcat, intus revelatur. *Aug. in Joan. 6. Tract. 26.*

(his

Gal.4.7, 24. Esa.54. 13. Joh.6.45.

(his promises are Yea & Amen) that thou art his Disciple, for he promiseth, that thou shalt be taught of God. And *David* upon triall, acknowledgeth the truth of this teaching, when hee saith, The secret of the Lord is with them that feare him, and his covenant, to make them to know it. Hee hath not onely made a covenant with them, but hee makes them to know it; he doth both give it, and teach it.

Psal.25. 14.

Thirdly, there is a friendship between those that are conformed unto God,

God, and God to whom they are conformed. *Abraham*, the father of the faithfull, was called the friend of God; and the faithfull children of *Abraham* are also called his friends. God is no complementer, and therefore if hee allow them the terme, hee allowes them also the truth of this friendship. Yee are my friends (saith our Saviour) if yee doe whatsoever I command you. Now wee know that a friend will tell a friend his counsells. So saith our Saviour, Because yee are my

Joh. 15. 15.

my friends, therefore whatsoyer I have heard of the Father, I make knowne unto you.

Fourthly, there is a marriage between Christ and his Church, the Church in this marriage is one spirit with him, as in naturall marriages two are one flesh. And if there be such a marriage, there is also a marriage-love betweene them. Now marriage-love doth communicate counsells, and it is so hard, if not impossible, for marriage-love to deny such a communication, that the woman

man who could onely make her challenge upon a counterfeit ſhape of marriage, yet thinks it fit to object this queſtion: How canſt thou ſay that thou loveſt me, when thy heart is not with mee? And why is not his heart with her; Becauſe hee doth not tell her his counſells: even ſuch counſells, as being told, may endanger his libertie and life. But Chriſt, the beſt husband, having given his life for his Spouſe, and himſelfe to his Spouſe in a ſacred union, how ſhall hee not with

with his life and himself
give her his counsells al-
so? It is his owne word:
If the wives be ignorant
or doubtfull, let them
aske their husbands.
Herein hee implyeth,
That if the wives doe ask
their husbands, they be-
ing asked should be wil-
ling to teach their wives.
Surely, if Christ require
this willingnesse to teach
in lower and meaner hus-
bands, whose knowledge,
yea whose love cannot be
here in perfection, will
not this husband, who is
light it selfe and love it
selfe, teach his owne wife

by

by this most perfect light, and from this most perfect love? Yea certainely, in the bed of love he will not onely tell her the words of his counsells; but by a sacred unction (being one spirit with her) hee will make her to see the counsells of his words: hee will give her an inward and spirituall eye, to see the inward riches and realities of his counsells. So that whereas the world cannot see the wisedome of God, and the precious things contained in it, for the mysterie; the Spouse by

1 Joh. 2. 20, 27.

Ephes. 1. 18, 19.

by this new light, looking within the veile of the myſterie, ſhall ſee the wiſedome of God, and moſt excellent treaſures contained in it, preſented and offered by it.

Wherefore that God in Chriſt may bee thy Teacher, ſtudy this conformitie to God, which by likeneſſe, by covenant, by friendſhip, by marriage-love, may draw him to teach thee: And firſt put off the old man, corrupt with deceivable luſts, which cauſe in thee a deformitie, yea, an enmitie againſt God. The uncir-

uncircumcision of the flesh hath in it a contrarietie to God and his wisedome, and makes thee adverse to Gods teaching, and God unwilling to teach thee. It is also a veile upon the eye of thy soule, & hides thy sight from his light, & his light from thy sight. And untill a spirituall circumcision doe take off this veile, thou art in the schoole of the Prince of darknesse, and art not yet teachable by the Father of lights. But if this veile of the old man be first removed by mortification, & thou

shalt

shalt in the second place put on the new man, wherein is the image of God (light agreeable to his light, and a love of him who is Love, and of that which hee loves) then God will delight in thee, as a father in the son that resembles him; and as a father his son, he will delight to teach and nurture thee. If thou keep this image cleare, that God may see his face in it, he will therein also see his covenant, and seeing his covenant, hee will take thee for his friend, yea, for his spouse; and by all

these,

these, as by so many cords of love, hee will be drawne to teach thee. Being thus pure in heart, thou shalt see God: thou shalt see him here guiding and teaching thee, and hereafter in prefentiall vision eternally blessing thee.

Chap. IX.

A fourth step: Conversing with God, and diligent comming to his Schoole.

HEE that will bee taught of God, must come

come [a] diligently to his Teacher, and meet him, where & when he useth to teach. Now he teacheth both publikely in the great Assemblies, and privately in the little Temples and Sanctuaries. In the great Congregation his Spirit meets thee in the ministerie of the Word, and in the seales of that Word, and offers to write that Word in thy heart; so that thou mayst see it plainly to be the wisedome of God, and mayst see in it the

[a] Deus Trinitas, Pater, & Filius, & Spiritus sanctus veniunt ad nos, dum venimus ad eos. Veniunt subveniendo, venimus obediendo; veniunt illuminando, venimus intuendo; veniunt implendo, venimus capiendo, ut sit nobis non extraria visio sed interna: & in nobis eorum non transitoria mansio, sed æterna. *Aug. in Joan. Tract. 76.*

wonder-

wonderfull things of God. Thou ſhalt ſee in the Word, the myſteries which hee teacheth thee; yea, thine eyes in it ſhall ſee [b] the Teacher himſelfe; for therein ſhalt

Gal. 3. 1.

b Sermonem conſtituens vivificatorem, quia ſpiritus & vita ſermo, eundem etiam carnem ſuam dixit; quia & ſermo caro erat factus; proinde in cauſam vitæ appetendus, & devorandus auditur, & ruminandus intellectu, & fide digerendus. *Tertull. de Reſurrect. carn. cap* 37. Quibus tantum manifeſta facta eſt paſſio ejus me prædicante, ut eum ante oculos veſtros pendere putaretis. *Petnaſ. in Gal.* 3. Hoc quod modo loquimur carnes ſunt verbi Dei, &c. ubi enim myſticus Sermo, ubi dogmaticus & Trinitatis fide repletus profertur ac ſolidus, &c. hæc omnia carnes ſunt verbi Dei. *Origen. Homil. in Num.* 23. Illuxit ergo in cordibus noſtris, ut & nos luceamus vobis, ad hoc ut percipiatis illuminationem ſcientiæ claritatis Dei in facie, id eſt, cognitione Jeſu Chriſti; quia per faciem unuſquiſque cognoſcitur. *Anſelmus in 2 Cor.* 4.

thou see Christ lively set forth, and offering his flesh, his humanitie, yea himselfe, both God and man, unto thee. Such sights mayst thou see in this great Schoole of God, being enlightened and taught by his Spirit, which Spirit is a companion of the Word, by the vertue of the New Covenant; and by this Covenant we may claime and expect it from God. Therefore is the New Covenant called, The Ministerie of the Spirit, in an excellencie above the Law, which was called,

The

The Miniſterie of the Letter. And it is ſuch indeed as it is called: for while St. *Peter* taught the word to *Cornelius* and his friends, the Spirit accompanied the Word, and fell on them that heard it. St. *Paul* alſo calls up the experience of the Galatians for a witneſſe of this truth; Received yee the Spirit by the works of the Law, or by the hearing of Faith preached? And indeed if this truth thus covenanted by God, and actually made good by him, were accordingly beleeved, re- Gal. 3.

sted on, thirsted after, and expected, God should bee more often heard speaking spirit and life with his Word, in the inward eare, and the Word should not dye so often in the outward eare, or carnall heart for want of this Spirit. It is an unvaluable losse, that men doe so much divide the outward Teacher from the inward, & rest on the former, without respect to the latter. Whereas when wee goe to the outward Teacher, which is man, wee should set our eyes and hearts chiefly on the inward

inward Teacher, which is God: wee ſhould challenge him upon his covenant and promiſe, ſaying and praying; Remember thy promiſe to thy ſervant, wherein thou haſt made him to hope. And therefore ſpeake Lord, that thy ſervant may heare; for without thy ſpeaking, thy ſervant cannot heare. Hee may heare the outward [c]ſound of the Word in his eare:

c Poſſunt quidem verba ſonare, ſed ſpiritum non conferunt: pulcherrimè dicunt, ſed te tacente cor non accendunt. Literas tradunt, ſed tu ſenſum aperis. Myſteria proferunt, ſed tu reſeras intellectum ſignatorum. Mandata edicunt, ſed tu juvas ad perficiendum. *Thom. Camp. De Imit. Chriſt. lib. 3. cap. 2.*

but he cannot heare the inward ſenſe and power in his heart. The outward Iſrael had ſeene the great wonders of God upon Ægypt, they heard the thunders on mount Sinai; yet neither did they ſee thoſe wonders, nor heare thoſe thunders. And *Moſes* tells them how it came to paſſe, when hee ſaith; The Lord hath not given you eyes to ſee, and eares to heare untill this day. They thought their own eyes ſufficient to ſee, and their own eares to heare; and reſting in this inſufficient

Deut. 29. 1, 2, 3.

Eſa. 42. 19, 20.

cient sufficiencie, God left them to it; and so they did neither see nor heare: for Gods works, wonders, and voyce, can onely kindly and truely bee seene and heard, by eyes and eares given of God from Heaven.

Know therefore thy owne insufficiencie, yea, the insufficiencie of the best Teacher in the world (for who is sufficient for these things?) to teach thee inwardly, what hee teacheth thee outwardly; and know that the sufficiencie of inward teaching comes onely from God.

2 Cor. 2. 16.
2 Cor. 3. 5, 6.

Therefore while thy outward eare expects the outward word of the outward Teacher, let thy inward eare expect the inward teaching of the inward and highest Teacher. For [d] thus only may the planting, though of *Paul* himselfe; and the watering, though of *Apollos*, be made something, even when God gives an increase, which

1 Cor. 3. 6, 7.

d Intuere quam cautè illum de se humilia sentire moneat. Non ait, Ne fortè possis; sed quid? Ne fortè det illi Deus resipiscere; ut si quid fiat, ad Dominum cuncta referantur. Tu plantas, tu rigas, Ille seminat, & fructus parere facit, atque ad Incrementum perducit: Nunquam igitur ita simus affecti, ac si ipsi cuiquam persuaserimus, etiamsi ille nobis obaudiat; sed ad Deum referamus omnia. *Chrysost. in* 2 *Tim.* 2.

other-

otherwise are nothing. And being thus inwardly taught to profit and increase, thou art taught according to the New Covenant; for thou art taught of God. Come therefore diligently to this schoole of his, where hee useth thus to teach, beleeve his Covenant, and take it by beleeving.

And secondly, That thou mayest the better beleeve and take it, hee hath given thee seales of the New Covenant, by which the New Covenant is presented unto thy faith, sealed and con-

firmed. By this confirmation and sealing, thy faith should be increased, and by the increase of thy faith, thy union with Christ Jesus, the Mediatour of the New Covenant, will bee increased; and by the increase of this Union there will bee an increase of the Spirit (the promise of the New Covenant) which knoweth the things of God, and which will shew them more unto thee, the more it is in thee. When thou wast baptized into Christ, thou didst put on Christ; and when thou eatest

eatest the spirituall meat, and drinkest the spirituall drinke in the Eucharist, thou doest put him on more and more. Thy being in Christ, even thy new being, which thou receivedst before, thou doest now feed and nourish, and bring forth into manhood. And as thou groweſt into manhood, thou knoweſt by the Apostles reason, thou art enabled to grow in knowledge, to be more skilfull in the word of righteousnesse, better to discerne good & evill, & to digest the stronger meat of divine

Heb. 5. 12, &c.

vine mysteries. As wee grow up in our stature in Christ Jesus toward a perfect man, we leave our childish knowledge behind, and grow up to him in all things (& therefore in knowledge) which is the head, even Christ. The head is Wisedome it selfe, and they that grow in him grow in wisdome, and still take higher degrees in the heavenly Schoole, under this highest and most heavenly Teacher.

Ephes. 4. 14.

Thirdly, seeing God teacheth thee by his Spirit, and he is the Giver of the

the Spirit, by which hee teacheth thee; goe to the Giver himſelfe for this gift. Goe to him by prayer, and goe to him publikely in the houſe of prayer, and there joyne with the Church in prayer, for the Spirit which hee hath promiſed to his Church. The uniting of many hearts and voyces in one petition, makes it the ſtronger and more powerfull with God. And it may well be, that when thou joyneſt with the Congregation in prayer, thou mayſt joyne with ſome, who ſhall not onely

only double the ſtrength of thy prayer, by an equall ſtrength of Spirit added to thine, but by a double portion of Spirit, exceeding thine. And ſo by this joyning of ſtocks in publike prayer, thou mayeſt bee a double gainer, both while thou art a partaker of many prayers, and while thou art partaker of ſome more powerful than thine owne. And indeed Chriſt would not have ſpoken of two or three gathered together in his Name, except there had beene ſome benefit and advantage in this

gathering

gathering together, and in two or three above one. Therefore let us especially expect him as hee hath promised, to be present where two or three are gathered together. Now wee know that Christ is present with his Church by his Spirit, even that Comforter which leadeth into all truth. And accordingly wee find, that when the Church was united in prayer, they were filled with the Holy Ghost. And because Christ is present with his Church by this Spirit, to the end of

Acts 4.31.

of the world, illuminating and teaching both Paſtours and people; our Church prayeth for the Paſtours, That God would illuminate them with true underſtanding and knowledge of his Word: and for the people, That God, who taught the hearts of faithfull people, by the light of the Holy Spirit, may give us by the ſame Spirit, to have a right judgement in all things. Joyne then with the Church, in the offering up, and receiving downe of ſuch petitions; and doe not by dividing thy

thy ſelfe from the offering, divide thy ſelfe alſo from the receiving. But for ſo precious a gift as the Spirit, make thy prayer as powerfull as thou canſt; and more powerfull mayſt thou make it, if thou get more power joyned together by a Communion of Saints.

Seeke God alſo by private prayer for this gift of the Spirit, which Chriſt himſelfe hath taught, yea proved by undeniable arguments, that God will give to them that aske it. And the experimentall truth

Luk. 11. 13.

of

of this saying of our Saviour, many excellent Saints have found and acknowledged, professing that they received sometimes by prayer more light for the clearing of darke places, than by study and reading. [c] And therefore wee shall find

[c] Oremus Dominũ, ——ut in Spiritu Sancto considerantes quæ per Spiritum scripta sunt, & spiritalibus spiritalia comparantes, dignè Deo, & Sancto Spiritui qui hæc inspiravit quæ scripta sunt, explicemus. *Orig. sup. Numer. Homil.* 16. Et nunc & semper adhibendus sit Spiritus, per quem solum Deus & intelligitur, & exponitur, & auditur. *Greg. Naz. Orat.* 21. Assit Dominus; assit & viribus & mentibus nostris. *Aug. in Psal.* 147. At tu votis & precibus tibi ante omnia lucis portas aperiri opta. Neque enim ab aliquibus perspiciuntur atque intelliguntur, præterquam si cui Deus & Christus ejus concesserint intelligentiam. *Justin. Mart. Dial. cum Tryph.*

that

that the Fathers in their Homilies and Expositions, doe often interrupt their preaching with praying; and in prayer seeke to bee enabled by the Spirit for preaching. But come to God with faith; for the promise runs thus, That whatsoever we aske beleeving, we shall receive: Come also with fervencie; for Christ hath taught us, That what friendship cannot doe, yet importunitie may obtaine: And it hath beene tried by the Canaanitish woman, and many others since her time, That where

Matth. 21.22.

Luk. 11.8.

where a denial will not be taken for an answer, there the answer hath been turned into grant. And the more to encourage us to importunitie, for the obtaining of this grant of the Spirit, let us take notice first, That God doth chiefly like those prayers that are made for the Spirit. God is a Spirit, and as, because hee is a Spirit, hee likes best that worship, and those prayers, which are made by the Spirit, so doth he highly love those Prayers which pray for the Spirit, by which such agreeable and

accep-

acceptable prayers are made. Secondly, God hath abundance of Spirit, and this abundance and fulneſſe of Spirit hath he delivered over to his ſon Chriſt Jeſus, whoſe humanitie is *Uber Deitatis*, The Breſt of the Deitie. And as wee all muſt receive from the fulneſſe of this Breſt, ſo this Breſt being full, is moſt apt to give, and therefore moſt willing to meet with thoſe, that are moſt deſirous, and thirſtie to receive. It delights to bee drawne, yea, to be preſſed by importunitie, and is not

not onely pleased, but (as it were) eased, when hee meets with an hungrie soule, and a mouth opened wide, that hee may fill it.

Lastly, joyne [f] meditations with thy prayers. As prayers sometimes do kindle thy meditations, so sometimes meditations may kindle thy prayers. While I mused (saith the Psalmist) my heart waxed hot: For meditation doth stir, and blow away the ashes, even earthly and carnall thoughts, and kindles the fire of the Spirit. The soule of a Saint

[f] Legendo & ruminando, si etiam purè Dominũ largitorem bonorum omnium deprecaris, omnia quæ cognitione digna sunt, aut certè plurima, ipso magis inspirante, quam hominum aliquo commonente, perdisces. *Aug. Ep.* 120.

Saint is a little Sanctuarie, or Temple, where God dwells by his Spirit; and this Spirit being sought to in this Temple by the servants of God, hath given them many times divine answers and resolutions. So hath this little Temple beene turned into a Schoole, where the soules of men enlightened have seen more than seven men upon the Watch-Tower of humane speculation. And when thou goest to this Schoole, let meditation purge thy soule from carnall drossinesse, and fire it into

into a spirituall puritie. Let this spirituall fire burne away that corporeall grossenesse, which entertaines and makes [g] carnall

g Beata anima, quæ est instar domus Jacobi, in quâ nulla simulachra, nulla effigies vanitatis. *Ambr. de Fuga Seculi, cap. 5.* Quante fois qu'il se resouviendra de Dieu autant de fois estant libre & deschargé de formes de toutes creatures, il pourra legerement monter, au Cœur Haut, comme la Meiche d'une chandelle encores fumante, quand elle est presentee au dessous de celle qui est allumee, la flamme descendant incontinent au long de la fumee, s'attache a la Meiche encores tiede, & l'allume. *Harph. Theol. Myst. lib. 3. part. 2. cap. 9.* Sentio per occultas gratiæ rimulas, quia talis, & talis est anima tibi intimè unita; & sic ei locutus es. Illa tacet ab omnibus sensibilibus, & tu loqueris ei in Spiritu de invisibilibus. *T. Camp. Solil. cap. 10.* Eripe distractum & captivum animum ab omnib' concupiscentiis & corporalibus imaginibus, ut ipsum in meipso illuminata ratione inveniam, qui me ad tuam pretiosam & incorruptibilem faciei imaginem. *Idem de Disc. Claustr. l. 4. c. 3.*

nall and bodily images. Let the glasse of thy soule bee cleansed, and made spiritually pure, that it may be fit to entertaine a pure spirit, and those spirituall sights, which the Spirit shall present unto it. And being thus pure in heart, thou shalt see God in thy soule. Hee who is light shall shine into thy soule, and by this light the face of thy soule shall shine, as the face of *Moses* on the mount. In his light thou shalt see light, and by this light shalt thou see that which all the naturall light in the

world cannot ſhew thee. God who commanded light to ſhine out of darkneſſe, will give thee the light of the knowledge of the glorie of God in the face of Jeſus Chriſt. And when the light of this knowledge doth appeare, then know that thy Teacher is neare. Then ſtand on thy Watch-Tower, and heare what hee teacheth thee, and ſee what hee ſheweth thee. A leſſon of this [h] Teacher, and

h Si tam magnum eſt, tamq; jucundum (ut experta loquar) ſpiritales viros audire, & doctos adeo Doctores Veritatis habere, quantò majus, quantóque jucundius ab ipſo Deo quotidie diſcere, quotidie didiciſſe? Beatus homo quem tu erudieris, Domine, & de Lege tua docueris eum. *Rich. de Sanct. Vict. Serm. de Spiritu Sancto.*

of

of this teaching is the beſt learning, and makes the beſt Schollers, becauſe taught in Gods, that is, in the beſt Academie. Yea, ſometimes in a minute thou ſhalt ſee that by this teaching, which thou canſt not attaine in many yeares by humane teaching, or thy owne ſtudy, labour, and induſtrie. Therefore whatſoever time thou beſtoweſt in ſtudy, be ſure to ſet apart ſome time, wherein to ſtudy the Holy Ghoſt, who ſitting in his chaire of grace, teacheth his Schollers inwardly to ſee

those divine and heavenly truths, which may advance thee in the way to heavenly glorie.

Chap. X.

An applicatorie and cautionarie Conclusion.

The excellencie, necessitie, and utilitie of the Heavenly Academie being discovered and seene, the judgement is easily led to give sentence, That it is good for us to be there. And it is a good ambition, not to stint & stop our selves in the lower Academie, but

to

to aſcẽd by it to the higher. It is a good ambition, becauſe a ſpirituall one, which deſires to get up to the higheſt Teacher, who is alſo the higheſt Spirit, and who alone teacheth his Schollers to ſee ſpirituall truths, with a ſpirituall eye. Yea, hee not onely makes the eye to ſee ſpirituall things, but gives to his Diſciples the excellent ſpirituall things which they ſee: And then alſo by giving them to be taſted and enjoyed, they are yet better knowne and ſeene, even ſo ſeene as no man

can see, but hee that hath them, and hath tasted them. Hee also teacheth his Schollers to bee the best Teachers; and which is best of all, he teacheth them to attaine a Kingdome; and which is the Crowne of this Kingdome, to see the Teacher himselfe in a beatificall and eternall vision.

Strive therefore to get up to this Heavenly Academie, and as seriously as thou intendest it, so diligently use the meanes that advance thee to it, and in it. Let him who is thy Beginning be also thy End;

End; and propose not thy selfe as thy own end, much lesse that which is inferiour to thee; neither make base creatures the end of thy selfe, and of thy highest Creator, and heavenly Teacher. Get out also from thine owne wisedome (a verie bad Teacher of heavenly things) and give thy selfe wholly from it, unto that Teacher who is Wisedome it selfe. And that thy heavenly Teacher may delight to teach thee, get and encrease that likenesse to him, and conformitie with him, which

may make a love and friendship betweene him and thee. Come often to his Schoole, and whereſoever thou haſt newes of his teaching, there deſire to meet him with thy learning. Though *Martha* bee troubled with many things, many buſineſſes, yea, many humane Teachers; yet with *Marie* doe thou chuſe the better part, and deſire to ſit at the feet of thy heavenly Teacher. And if any thing hinder thee for a while (for ſometimes the the gathering of fruit may

may deferre the dreſſing of the root) yet returne eſtſoones to thy Teacher, and meet him in ſome of his Schooles. And whatſoever hinder thee, take heed that it bee not careleſneſſe of thy Teacher, nor a fulneſſe of his teaching; for if thus thou withdraw thy ſelfe from him, thou wilt fall back in thy learning, and not being watered by the dew of his teaching, thou wilt grow drie in the root, and therefore muſt needs wither and decay in thy fruits.

But that thou mayeſt

not be mistaken, concerning the true heavenly teaching, nor the use of it, take with thee some cautions. First, do not mistake a teaching of thine owne for an heavenly teaching; neither set thine owne imagination in the Celestiall Chaire. This hath mis-led many into many and great errours, whiles being taught by the strength of their own imaginations, they have thought themselves to be taught of God. And indeed many times, as errours do thus come from the strength of humane appre-

apprehenſion, ſo their proſecution doth ſavour of this ſtrength, and ſhewes from whence they come; for too often opinions are headily nurſed into ſchiſmes and diviſions, as they were headily brought forth; the ſame fleſh that was the mother, being alſo the nurſe. But the wiſdome from above being firſt pure, and then peaceable, ſuch are they alſo, who are kindly taught by that wiſdome. Wherefore to trie thy teaching, whether it bee of God, firſt try whether it bee pure, that

Jam. 3. 13, 15.

Vers. 17.

that is, agreeable to the Word, which (the Pſalmiſt ſaith) is pure. For if it agree not with the tenour and frame of this Word, there is no true and kindly light in it. Marke alſo and conſider, whether it doe not ſavour of love, and agree with that meeke and quiet ſpirit, which of God is much eſteemed. For the right Diſciples of God are taught to love, and the God of peace doth fill them with the peace of God. True it is, that if by the evident light of the Word, there is ſomewhat

Pſal. 12.6.
Eſa. 8.20.
1 Theſſ. 4.9.
Rom. 14. 17,18,19.
1 Theſſ. 5.23.
2 Cor. 13. 11.
2 Theſſ. 3. 16.

what discovered that beares the true shape of the doctrine of the Nicolaitans, and thou seest that God hates it, this mayest thou also hate: but even the desire and love of peace must not goe out of thy heart; yea, the love of peace must manage thy warre with errour, and even by oppugning it, thou must follow peace and ensue it. And still take heed that thou doe not make little errours great, nor condemne the wheat for the tares, nor seeke to amend lesser errours by a greater fault

fault of schisme and division.

Secondly judge rightly of thy owne measure, and measure thy selfe rightly by it. And when thou hast first measured thy selfe aright, then also measure thy actions and undertakings by it. St. *Paul* will have everie man to keep in, and bound his thoughts concerning himself, by the measure of faith given him of God. Strive what thou canst to increase thy measure, yet use it as it is, and neither thinke of thy abilitie beyond that which it is, nor thinke

Rom. 12. 3.

thinke to produce effects beyond the cauſe; which is indeed to make ſomething out of nothing. Make uſe of that which thou haſt, which will not onely increaſe the fruits of thy gift, but increaſe the gift it ſelfe, and turne two talents into foure. But if thou goeſt beyond thy gift, in thy opinion of it, thou goeſt from truth into errour, from ſobrietie into preſumption and pride. If thou goe beyond thy gift in thy practice, thou goeſt beyond ſtrength to weakneſſe, beyond that which is, to

that

that which is not, and doeſt not advance, but leſſen thy owne end. For beyond thy ſight thou canſt not ſee; neither canſt thou finiſh the houſe, for the building whereof thou haſt not the coſts. In the meane time, if thou have a willing mind, God accepts thy doing out of that which thou haſt, and expects it not out of that which thou haſt not. And if thou bee faithfull in that (though little) which thou haſt, God will make thee Ruler over much. It hath beene a fault in divers, though well-

well-meaning ſoules, ſometimes to undertake that which they are not enabled to effect; ſometimes to condemne that which they are not enabled to comprehend; and ſometimes to approve what they doe not attaine and underſtand. I uttered, ſaith *Job*, that I underſtood not, things too wonderfull for me, which I knew not: but *Job* being taught by God, learned a remedie for this diſeaſe, even a cure by contraries; a cure of inordinate ſpeech, by an orderly ſilence. Once have

Job 42.3.

Job 40.5.

I ſpoken, but I will not anſwer: yea twice, but I will proceed no further.

1 Cor. 14. 30. Therefore if ſomething bee revealed to a ſecond, which was not to the firſt, let the firſt hold his peace. Silence is his firſt part, who ſees not what he ſhould ſay, and hearing his ſecond.

Phil. 3. 15, 16. Therefore according to that which wee have attained, let us walke and ſpeake; and leave that to which wee have not attained, to thoſe that have, untill God ſhall reveale it. And let thoſe that have a greater meaſure, help thoſe that

that have the leſſer, not deſpiſing their leſſer meaſure, becauſe it is leſſer; but even therefore ſtrive to increaſe it. For thus, in ſome ſort, that equalitie of Manna may bee kept, while the abundance of one ſupplyes the want of another, and the leſſer is filled up by the greater. And let the greater know, that to whom much is given, of him much ſhall be required; and if a man have received five talents, the proportion of gaine returned, is expreſſed to bee five; and not two, as for two.

2 Cor. 8. 14.

two. And if thou haſt gained many, thou ſhalt rule over many Cities.

Thirdly, (as before of the meaſure ſo now) judge aright of the kind of thy gift. True it is, that all thoſe that are taught of God according to the promiſe of the New Covenant, are all taught the Law of faith, and the Law of love. They ſhall all know me, ſaith the Lord, from the greateſt to the leaſt; even according to that knowledge which is life eternall. And this muſt needs bee the knowledge of

Jer. 31. 34. Joh. 6. 45, 47. Joh. 17. 2, 3.

of faith; for by faith are we saved, even that faith which is the gift of God. The Disciples of God are also taught to love one another; and by this love are they knowne to be Disciples. And thus by faith have they unitie with the Head, and by love with the Body. Yet is it also true, that the Spirit which gives the light of faith, gives also to divers of the Faithfull divers other powers and operations of light. To one is given wisdome to governe; to another, judgement to decide controversies,

Eph. 2. 8. 1 Thess. 4. 9.

Joh. 13. 34, 35.

troversies, doubts, and difficulties; to another, a sharp sight of secrets and mysteries. One excells in contemplative abilitie, another in practicall. One knowes best how to give advice, another knowes better how to obey and follow. Let everie man therefore find out his different abilitie and excellencie, and with his greateſt abilitie let him make his greateſt traffick. As everie man hath received the gift, ſo let him exerciſe and diſpence it, as a good Steward of the manifold grace

of God. The grace of God is therefore divers and manifold in many, that in many his manifold grace may more evidently & gloriously appeare; and that each having need of other, there may be a mutuall help from each to other, as from the members of one body. Therefore if thou art a foot, doe not strive to doe the work of an hand, but help the worke of an hand, if thou mayest by

1 Pet. 4. 10, 11.

Sermo divinus humanam naturam supergreditur, nec potest totum & perfectũ animam concipere. Iccirco & tantus est numerus Prophetarum, ut multiplex divina sapientia per multos distribuatur. Unde & tacere præcipitur primo in prophetia loquenti, si secundo fuerit revelatum. *Firmil. apud Cyp. epist. 75.*

the

the worke of a foot. For a foot may indeed thus have a part in the worke of an hand, while in the worke of a foot it ſupports and carries the hand to the worke of an hand. Bee then chiefly that which God would have thee to be; and what by his gift hee hath ſhewed thee thou ſhouldeſt bee. Keep thou eſpecially in thine owne line, neither trouble thy ſelfe (much leſſe boaſt) for the line of another. When Chriſt ſpeakes to thee to follow him one way, thou maieſt not with *Peter* make quarrels

quarrells and queſtions concerning *Johns* other way; for ſo mayeſt thou receive *Peters* anſwer from the Maſter: What is that to thee? follow thou mee. It is the Maſters part to allot the way and worke of his Diſciples, and therefore let both *Peter* and *John* walke that different way, to which their Maſter hath differently directed them. A contrarie courſe is a meere confuſion, and therefore agrees not with him, who is the God of order, and not of confuſion. And as it brings all

out of order, so it brings all to nothing. For while that gift is neglected, by which some good may be done, and that gift is affected, by which (not being attained) no good can be done; Gods work is either undone, or ill done. Therefore use thine own gift, according to the will of the Giver, and so shall it goe on in the right way, to thy brothers profit, thine owne reward, and thy Lords glorie.

Lastly, for thy heavenly teaching, and all the knowledge taught by it,

it, take no glorie to thy selfe, but give it whole and entire to thy heavenly Teacher. If flesh and bloud have not taught thee, but the Father in Heaven, let not flesh and bloud, but the Father in Heaven, have all the glorie of his owne teaching. If thou hast nothing in this kind, but what thou hast received, and much receiving causeth much owing, how canst thou glorie in the increase of thy receits, except thou wilt also glorie in the increase of thy debts? But indeed the more thou hast

received, the more thanks and glorie ſhouldſt thou returne to the Giver. And ſurely, God hath a plot of glorie in the diſpenſation of his teaching. For to make ſafe his glorie to himſelfe, hee often leaves the wiſe and great of the world to the blindneſſe of their naturall wiſedome, and takes the mean and deſpiſed ones of the world, even babes, and things that are not, and gives them his teaching. And this hee doth, That no fleſh may rejoyce in his preſence; but that all glorying may be excluded

ded from man, and kept wholly for himselfe. Then doe not thinke it safe to rob God of his glorie, which he hath thus plotted and contrived. Know that to rob God of his glorie, is a higheſt kind of sacriledge: And not so onely, but it is also a higheſt kind of ingratitude, to take from God because he hath given to thee. Yea rather, because hee hath beene large in his grace to thee, bee thou enlarged in thy returne of thankes and glorie to him. This plentifull returne of glorie to

God, is the beſt way to get an increaſe of that grace, for which thou giveſt him glorie. Yea, to take all glorie from thy ſelfe, and to give it to God, is the way to receive true and ſolid glorie from God. For God will honour thoſe that honour him; and ſo ſhall it bee a moſt gainfull courſe for thee, while by putting from thee a glorie that belongs not to thee, God will freely give thee a glorie, that ſhall by this gift truly belong unto thee. And whereas that would be but a falſe,

guiltie,

guiltie, and transitorie glorie, which man would give unto himselfe, this shall be a pure, true, and eternall glorie, which shall bee given by God unto man. Doe not then make thy selfe vain, and sinfull, and miserable, by stealing glorie from God to thy selfe; but make thy selfe happie by glorifying him, and being glorified of him. 2 Thess. 1. 12.

Neither doe thou glorifie him onely in words, but in works; let it appeare in the excellence of thy works, that thou hast had an excellent Teacher.

Let the light of thy works so shine before men, that they may glorifie God the Father of this light. Christ tells his Disciples, that by bringing forth much fruit his Father is glorified. Let therefore both the plentie and the excellencie of thy fruit, gaine glorie and praise to the heavenly Husbandman. And indeed Christ our Master, punctually and expressely doth call for excellent fruits of his Disciples. He thinks it not enough for his glorie, if his

his Schollers, being taught of God, bring forth onely the fruits of such as are taught by men. Therefore hee raiseth them up to a higher kind of fruitfulnesse, by this question: What excellent thing doe yee? He expecteth fruits of an eminent vertue beyond others, who beyond others have had an eminent teaching and Teacher. Doe then some excellent things, yee that have so excellent a Master; and glorifie your Master, by doing things more excellent than the meere

Matth. 5. 47.

meere Schollers of earthly Teachers. To this end, let your fruits issue from the new man, which is taught of God; and not from the old man, which came in by the teaching of Satan. Let the excellent & unmatchable ointments of Christ Jesus give an excellent savour to your works, and let the house of the Church be filled with the savour of these oyntments. Let the sweetnesse thereof so ravish & overcome men, that they may bee forced to confesse, That God is in you of a truth, and that

you have beene taught of God. And to this God, which is in you, and hath taught you to excell in vertue, let them give all the glorie.

And thus after you have a while advanced the glorie of your Teacher, your Teacher shall advance you into the sight of his glorie. These drops and dewes of grace, by which you are now taught, shall bring you to the sight and fruition of the Teacher himselfe, who is an ever-flowing Fountaine, and boundlesse Ocean of light, wisdome, grace,

grace & glorie. Then the most glorious Sun-light and influence of Gods presence, irradiating and overflowing thee, and so more than fully teaching thee, shall drowne the Star-light of this teaching, which thou receivedst here below. Yet shalt thou magnifie this lesser teaching, because it hath brought thee to this great and glorious Teacher, whose light shall give thee the sight of the highest wisdome; whose presence shall inebriate thee with the fulnesse of joy, whose right hand

hand shall give thee the pleasures of eternitie. And in these eternall pleasures shalt thou eternally glorifie thy supreme Teacher, who hath taught thee to a Kingdome, and that not an earthly, fading, and vanishing Kingdome, but to a Kingdome of Heaven that cannot be shaken, a Kingdome of blisse that hath no end, a Kingdome wherein the Righteous shall for ever shine in the glorie of their Father: for the Lord shall be their everlasting light, and their God their glorie.

FINIS.

Elizabeth Walthoe hixon

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